

# The Expositor

*A Journal of Parish Methods*

## Comrades of the Come and See

REV. ELWOOD ROWSEY, D. D.

"Why did you call that group of personal workers 'Comrades of the Come and See?'" said a stranger to the writer at the close of the Easter morning service when three hundred and forty-two persons had been received into church membership and fifty-nine babies had been baptized.

It makes no difference what type of evangelism a church may adopt; there must be some medium or method through which results are achieved. The pastor of the First Westminster Presbyterian Church, Toledo, Ohio, had been battling for four years with the problem of evangelism in an old down-town city church.

Both friend and foe had apparently forgotten that such a church existed. The church that once ranked first among the great churches of the state, contained mostly memories in her silent halls. Many methods of personal evangelism had been used during the four years of the writer's pastorate in the church. The idea that has been developed during the last six months has been by far the most successful, and it is my conviction that it should be related or recited just as it occurred, in the prayerful hope that it may help some preacher who is battling this same problem in a similar parish.

During the first year, forty-two people were added to the church. This was almost a programless year so far as evangelism was concerned. During the second year, with the pastor, session and a few interested individuals working, one hundred and twenty-nine people were received. During the third year, with individual personal workers meeting only a few times, one hundred and sixty-four were added to the church. It was easy for anyone to see that this down-town church, standing as a sentinel in the center of a great city with the entire city as a parish, was making slow gains, and the fact that her membership had dwindled to less than three hundred in 1921 was indicative of the fact that some consecutive, constructive, co-operative system of personal evangelism must be worked out.

One night while the pastor was working with this problem, there flashed into his mind the question of Philip to Nathaniel. Nathaniel in his skeptical mood, when approached by

Philip relative to the power and presence of Christ in his community, interrogated: "Can any good thing come out of Nazareth?" and Philip's answer was practical and to the point: "Come and see!" Philip proposed that the entire consequences should be determined by the merits of the case, and through the efforts of Andrew and John and the other hosts of disciples and apostles, the centuries witness the fact that this man is worthy to be followed and that it is worth while to invite others to "come and see."

From that scripture we received the general name, "Comrades of the Come and See," and the names of the two Fellowships—the Fellowship of John and the Fellowship of Andrew. A general chairman and a captain for each Fellowship was selected, and at the first meeting the pastor had a carefully worked-out program, but the general chairman took charge of the meeting and the two captains were given a chance to express themselves, and the men were heard from.

The campaign was continued for twelve weeks—intensively—the group meeting for reports, then each captain met with his group separately in separate rooms. Methods of procedure and the experience of the past week were exchanged, new games were selected and cards containing the names of those who had expressed their desire to unite with the church were turned in to the captains. After the two groups had completed their work, there was a general "get-together" at the table at which time a lunch was served. A general offering to defray expenses was taken and turned over to the treasurer of the organization.

Before the table conference ended, the general chairman who presided over this session would call upon the captains of each Fellowship, and general inspiration remarks, or what at a sales conference would have been called "pep" talks or "sales" talks were made by each of the captains, then any man in the group who desired to make a contribution for the general welfare of the order was given the opportunity.

We always had one man prepared to bring a direct and dynamic illustration or thought before the group. We always tried to leave the impression that the entire spirit of the meeting was indigenous rather than super-imposed.



It can be truthfully said that though the pastor had a very detailed structure prepared before the organization began to function, at the conclusion of the period about the only thing that was left of the original plan was the name.

If the preacher will stay in the background, get his men together and infuse them with the idea and literally bludgeon it into their hearts and intellects, he will discover almost immediately that he has created an environment out from which will grow the most pragmatic plans for successful procedure.

Between Wednesday night and Wednesday night, the men had just a week including Sunday to work on their prospects. They would call at their homes, present the whole story to them and urge them to "come and see." They would bring them at the close of the services into the reception room where the session met. Sometimes it is necessary that the pastor "sell" his session or his official board this evangelistic idea and ideal. During this campaign the session met at the close of every Sunday morning service, at the close of every Sunday night service, at the close of every Thursday night service, and every Wednesday night, at the close of the personal worker's session.

One of the greatest results of the campaign was the effect that it had upon the workers themselves. They were not remade, but in many cases the world in which they lived was made new. If the workers were not bringing candidates on Sunday, they would station themselves in different sections of the church, listening to the general reaction that would come when the pastor announced the evangelistic campaign was in progress.

These impressions would be brought before the group at the next meeting, and such information helped to determine our policies. They would introduce themselves to strangers, invite them to unite with the church, or if they did not care to unite with the church, to feel a welcome as warm and deep as though they were actually members. From this effort, many prospects for our next year's program have been secured.

It might be interesting to know that the "Comrades of the Come and See" were composed entirely of men—between forty and fifty—and I would heartily recommend that the workers have their meetings and build their programs separately.

If it is thought necessary to have a women's organization—it might be practical—but by all means, keep your men a men's organization.

Before the campaign started, the entire congregation was divided into groups. There were thirty groups, which included the entire city. The group leaders met with the pastor and his staff every Thursday night for a conference preceding the regular Thursday night service. Every individual who had come into the church the week preceding was turned over

to these group leaders, and before the following Sunday they were visited by someone in their neighborhood. It all helped to show them that the church was willing to serve them if only they were willing to "come and see."

The Every Member Group leaders consisted of both men and women. The names of the people received on Sunday were turned over to the pastor's assistant on Monday morning. Each name was placed in the group that was geographically nearest the place of residence. By Monday night every group leader knew how many new people were received into his group the day previous, and by Thursday night most of these new members had been visited.

As this article is being dictated, I am informed by the assistant that the names of new members have been turned over to group leaders in each of the thirty groups, which means literally that we have received members from every section of the city.

Every church, of course, will work out this program to suit her own local needs, but every worker of the program should remember that at least four things are necessary if success is expected—preparation, presentation, conservation and co-operation.

At the last meeting of our "Comrades" this year we decided to have two periods of intensive work during the coming year. The campaign will begin in October and consummate in December, then there will be a second campaign beginning in February and concluding at Easter.

During the year just closed, four hundred and forty-four people have been added to the church. There were three hundred and forty-two in the Easter class, and fifty-nine babies were presented by their parents for baptism. Besides, there are one hundred and fifty people who have signed cards signifying their intention to unite with the church. As a result of this personal effort, the membership of the church has been increased from two hundred and eighty to nine hundred and twenty-six.

On Easter Sunday morning the workers met for an 8:00 o'clock breakfast and served as special ushers during the day—helping to take care of new members and welcoming them into church fellowship and making them feel that truly they were uniting with "The Church That Makes Strangers Feel at Home." At the Easter service, the church that four years ago had fifty or seventy-five members at her morning service had twelve or thirteen hundred people crammed between her walls. Every available bit of space was utilized, and four hundred chairs were used in an effort to seat the people who packed the church to overflowing.

This story is told without any effort to bring glory to any individual, for that would be false to the facts. It is told to encourage those who may be laboring in an old down-



town church that has not only lost its membership, but lost its financial support. It is told in the spirit of Philip's question, that those who still remain skeptical may determine to use in their individual parishes the

energy, patience and conservation necessary in proving to the unchurched masses that the church is worthy of their highest admiration, and that Christ is in reality their Savior, if only they are willing to "come and see."

## Blue Ducks

BY A METROPOLITAN PASTOR

The history of the Christian Church is rich in examples of great preaching. Among such we think instantly of Peter at that first Pentecost, of Chrysostom in Constantinople, of Luther on the occasion of his return from Wartburg to deal with the Zwickau prophets, of John Wesley on his journeys about England. From whatever angle such preaching be considered, it must be admitted by all that it was powerful. It touched human hearts. It changed human lives. It was great and good in the sense that it took the riches of Christ and gave them to men.

Is there great preaching in the church of today? Does the spirit of Peter, Chrysostom, Luther and Wesley still burn in the pulpits of our land? There is much preaching that is advertised as great. Measured by the standards of the past, does modern preaching fill the requirements? Perhaps these questions are too broad and big ever to find a proper answer in such limited discussion as this. At the same time, there is nothing to hinder asking the question and the searching for the answer. And so forth we go to look at certain highly praised examples of modern preaching and to venture some very pointed opinions in regard to the same.

Last summer we (it is a preacher writing) were permitted to listen to twelve preachers who came to us heralded by the press as world famous. Without naming these men, let us say that they are known throughout our land. They are famed as orators, teachers, writers, servants of the public. They represent practically all the larger denominations. They are men who have been before the public for many years. They have won the reputation they bear in the hard field of actual service.

These men came to our not so small village to preach in a certain church on successive Sundays. Their task was not an easy one. Since considerable expense was involved in bringing them to town, it was to the advantage of the local congregation to require of them to preach as often as possible during their short sojourn in order that several collections might be taken. And preach these gentlemen did—thrice, each of them, on their respective Sundays; morning, afternoon and evening. We were not permitted to hear the morning effort in any instance. We did, however, hear the afternoon and, in a number of cases, the evening sermon. Our reactions were strong. We are now recording them, not so much for the

purpose of praise or blame, but rather to try to find some answer to the question—What is great preaching and do we have it in the church today?

In all charity, it must be said that these twelve men labored under the most severe kind of handicap. They were preaching for a price and, while their pay for this particular effort was assured them, still there was the possibility that the preacher who did not draw the crowd and fill the collection plate would most assuredly not be invited back again next year. On a number of occasions, when a crowd was assembled, we were informed of the fact that last Sunday we had averaged less than ten cents per person in our offering and that expenses incurred by the visiting parson were high and that we must therefore do better this Sunday. Can you imagine the anxious heart-beats of some renowned pulpiteer on hearing such pitiful appeals for spare change to cover his travel expense and hotel bill? How unnerving and distracting for such a speaker to be compelled to say within the depths of his own soul: "Dr. Blowhard averaged only ten cents a hearer last Sunday. What a poor batting average! I must exert myself and bring my average up to twelve or thirteen or even fifteen cents!"

Great preaching cannot be called forth by any such catch-penny methods. The preacher whose one eye must be on his audience and whose other eye is watching the offering plate cannot be expected to edify us. A preacher must live by his profession, normally speaking, at least. When preaching must be appraised for good or bad according to the amount of the offering and the size of the audience, then, from the beginning it is not only hopelessly handicapped so far as expressing a natural sincerity is concerned, but it is really being prostituted into a practice that is debasing and demoralizing. If the Apostle Paul could only tell us his ideas about committees and churches that hire Gospel ministers for a profit of money rather than for the uplift of souls we might, in his stinging words of denunciation, hear something very much like what great preaching in our day ought to be!

Going back to our twelve visiting preachers with their great reputations, it must be said that these men of the cloth fulfilled all expectations. That is to say, the delivery of their message was uniformly good, far better than that of the average preacher in his usual Sunday effort. All spoke freely, entertainingly.



There was not a man among them who failed to hold and interest his audience. If notes or manuscripts were used in the delivery they were so inconspicuous as to be unnoticed. It was easy to listen to the words of these men. Pleasing voices, good enunciation, excellent English, an absence of foolish mannerisms, a certain friendly informality that was always dignified and never cheap—all these were manifest in the discourses of these preachers. Thinking the whole matter over, one wonders if great preaching, as it is regarded today, is after all not synonymous with pleasing preaching, that is, a matter of smoothly flowing words and mellow tones and cleverly phrased expressions calculated to stick in the mind. One thing is quite certain—a good delivery will cover a multitude of foolish ideas.

The committee in our village is not so much interested in what the preacher says as in how he says it. In simpler words, dear brother of mine, so long as you maltreat the Kings' English and get tangled in your sentences, there is no hope for you either on our Chautauqua platform or in our high-class pulpits, absolutely none at all.

One thing these twelve exponents of the homiletical art did with great gusto. They invariably put us in a good humor at the very outset of their sermon with some friendly, laughable remark. How skilful they were to seize upon any circumstance that was available to serve their purpose. Let one example suffice for illustration. On an extremely hot day one of these men, as he stepped forth to begin preaching, very slowly and deliberately wiped his brow with his handkerchief. When the silence of the waiting audience became quite oppressive he broke in upon it with the facetious remark: "Thank you, ladies and gentlemen for the very warm reception you have given me." Perhaps there is nothing positively sinful about such cleverness, but is it a necessary part of great preaching? When Chrysostom stood forth one day to blister Queen Euxodia because of the sins of the palace, do you think he prefaced his discourse with some such witty introduction? I trow not.

The weakest link in the chain of sermons forged by the twelve was in the matter of thought and substance. What would you expect twelve great preachers to preach about if they came to your town on twelve successive Sundays? God, prayer, the forgiveness of sins, faith, redemption, eternal life? If you had expected this of these men you would have been disappointed. They chose other subjects and, grouped together, as weird and heterogeneous a lot as one might hope to find. There was one sermon on world peace and the world court. There was another that told us in a reassuring way that there is no conflict between science and religion. There was one about killing lions, the lion of evil in high places and the lion of evil in low places. Still another had

for its theme the thought that, having started a good work, we ought not to weaken but carry on even to the bitter end. At one service a Jewish rabbi had a part and, out of deference to him, such hymns and Scripture were chosen as did not mention the name of Christ or give any Christian reference. The sermon carried out the same principle. Christ was left out and even God Himself spoken of as though He were so much goodness, like vapor, carried on the breeze to and fro. One sermon gave indications of presenting to us the great truth of the Atonement. The text chosen was from John, the words of Christ: "For this cause was I born." The Atonement, however, got crowded out by a thrilling story of a boy who always wondered why he was born. One day this lad rescued some people from death by fire. In so doing he was fatally burned. As he lay dying, thinking of the noble rescue he had made, this boy whispered: "Now I know why I was born." The story was most moving. It was undoubtedly true. But after the sermon was over the meaning of the cross had not been clarified. In none of these sermons were the great and cardinal truths of our Christian faith clearly set forth. In none of these sermons was Jesus Christ held up as the one Savior and crowned Lord of all. Hardly a one of these sermons but what Confucius might have preached it to his countrymen. Hardly a one that could have claimed even a remote kinship to Peter's sermon in Jerusalem or Paul's in Athens.

It is said that Martin Luther, once being disturbed by the unusual themes employed by certain preachers in his day, remarked sarcastically that "the time was not far distant when there would be preaching on blue ducks." Thinking of the weird topics discussed by these master preachers to the flagrant disregard of the great teachings and doctrines that are in the heart and soul of the Christian faith, one wonders if Luther's prophecy has not been completely fulfilled. Great preaching? No, we did not get it last summer when twelve great preachers came to our village. What we got was entertainment in a religious setting; "blue ducks," if you please.

Perhaps these twelve preachers fell into a trap of their own making. Let your imagination deal with them and their problem. Think of them receiving an invitation like this: "We are inviting you, with eleven other of the greatest preachers in our land, to preach in our town. You will preach three times on the first Sunday in August. Your fee will be \$300. Kindly advise us as soon as possible in regard to your acceptance. The Committee." Can we not think of these men receiving such an invitation, then communing within their own hearts and saying: "I must get up something striking, something original. Let Dr. Blowhard and the rest deal with the commonplace subjects. I will outshine the crowd by reason



of the freshness, the novelty, of my discourse." Can we not think of these men ruminating thus and then going forth to fall into what we might call, the trap of clever words and commonplace ideas?

Great preaching must deal with great themes. It is inconceivable that the ingenious use of words coupled with a sonorous, organ-toned voice should merit distinction to the studied disregard of those truths that make the Christian religion what it is. Neither pious pap nor plenty of pep are worthy substitutes for the Gospel. When we receive the former in place of the latter we may believe that we are receiving great preaching. What we are getting is a stone in place of bread.

Great preaching must have a high purpose behind it. We care not who the preacher may be, if he is concerned chiefly to charm his hearers and thus to enhance his own reputation, to

collect as high a fee as possible and as often, his purpose is not high and the fruits of his ministry are bound to be cankered and worm-eaten. When, however, a man is possessed of such a spirit that he would preach the Gospel even though he received no pay; when a man is willing both to sanctify and to sacrifice himself for the Gospel's sake; when a man preaches being concerned about the welfare of souls and the Master's "Well done," then, we are bound to have great preaching, courageous preaching, preaching that will change human lives and that will open the gates of heaven to sinful men.

Is there such preaching in our land today? We believe there is. At the same time, we trust we shall not be accused of undue pessimism when we say that, like the proverbial needle in the haystack, it is often a rather hard thing to find.

## The Pastor's Part in the Modern Program of Evangelism

REV. ROY C. HELFENSTEIN, D. D.

The program of Evangelism in every church today depends primarily upon the pastor. If the pastor is not evangelistic in spirit, in purpose, and in message, it is not likely that his church will be evangelistic in attitude or in program. There are exceptions to all rules—but the rule in the work of Evangelism is "Like pastor, like people."

We have come to realize that the Modern Program of Evangelism is quite a different thing from the evangelistic program of even twenty-five years ago. We recognize the fact today that every church should have a "Year Round Program of Evangelism," maintaining the attitude of expectancy—believing that men and women may be thinking about making the great decision in July as well as in January, and that people can be won for Christ in summer as well as in winter.

It used to be that the evangelistic program of most churches consisted of the annual revival campaign or what many called "protracted meetings." The meetings were held in January or February, and the impression was always left that if the non-Christian did not respond to the invitation of salvation during the revival campaign, a whole year would have to pass before they would have another opportunity. It was not considered in any sense to be an expression of lack of faith thus to set times and limits to God's power to save. In those days, revivalism was considered to be synonymous with evangelism. When the word Evangelism was mentioned, the thought instantly came to mind of a tabernacle campaign, or of a professional evangelistic party coming into a church and using high pressure methods to secure as many conversions as possible within four to six weeks. But the churches have

come to recognize that evangelism and revivalism are not synonymous.

Evangelism is the recruiting work of the church—the enlisting of young people and adults in Kingdom Service. Revivalism is a mass movement and is only one method of evangelism; it is the radical and last resort method of recruiting the membership of the church. It is the method that should be used only when all other methods have failed. Revivalism is thus but one type of evangelism—only a small arc in the great circle. Evangelism is concerned in receiving personal decisions for Christ. This decision, or what is commonly termed the experience of conversion, is sometimes secured through Christian Education, sometimes by group appeals, sometimes by personal contacts or personal interviews, sometimes by the medium of the church's regular program of worship, sometimes by the special evangelistic emphasis as expressed in what is called for want of a better name, "a revival."

Every pastor may not be able to do the work of a revivalist, but every pastor is duty bound to do the work of an evangelist. Every pastor may not be able to conduct a successful revival campaign. But every pastor, who has been called of God to the high privilege of the Christian Ministry can conduct a successful "Year Round Program of Evangelism;" first by directing that the work of evangelism shall be the supreme objective in his Sunday school; second, by inspiring the leaders of the various groups in his church with the sense of their great opportunity and responsibility in seeking to have their respective group to be One Hundred Per Cent for Christ and the Church; third, every pastor can create personal contacts which will give him opportunity to talk



to men and women about their need of Christ and Christ's need of them—planning for such approach in their homes, in their offices, on the golf course, on fishing or hunting trips, or wherever the people, whom he is seeking to win to Christ, live and work; fourth, every pastor can make his sermons warmly evangelistic. He can make the salvation of souls the supreme objective in his prayers and in his preaching; fifth, he can direct his congregation in a systematic Pre-Easter campaign of personal work in winning people to Christ and the Church. If he will observe these five items, he will be accomplishing the work of a pastor evangelist. The pastor can assist his church in deciding on a goal as to the number of Christian decisions he and his church should receive during the year, and then bend every effort in reaching the goal. The modern pastor is not called to do the work of a revivalist. But every pastor is called of God to do the work of an evangelist—the work of winning men and women, boys and girls, one by one for Christ and the Church. This is the greatest work any pastor can ever do.

Evangelism is concerned in winning people to Christ. Christian Education seeks to build them up in Christ. And Christian Commission challenges them to enter zealously in the service of Christ. If the Church fails to do its work of evangelism, there will be little occasion for Christian education or Christian commission.

Many pastors enthusiastically proclaim Christ as the only hope of the community, the only hope of the industrial order, the only hope of the nation, and the only hope of the world. They declare with passionate appeal that all the wrongs in the social, the industrial, the commercial, and the political realms could be righted; all the disturbances quieted, and universal peace and happiness established throughout the whole world within twenty-four hours, if all men and women everywhere would sincerely and intelligently accept Christ's program of life. And yet, somehow, many of the same pastors fail to realize that men must individually accept Christ's program of life before they will ever venture to carry out his program in their various relationships of life.

Too many pastors have been so deeply interested in the social service propaganda, which is an extremely important part in the church's program, that they have allowed the note of the evangel of personal salvation almost to die out of their message. Every one who is interested in the work of evangelism should also be interested in social service, for the task of the church is to make society Christian, as well as to make Christians of the individual members of society. Evangelism and social service should go hand in hand. Each supplements and aids the other. "Personal religious experience can only find true expression in social service, and Christian social service depends

absolutely upon the dynamic of personal religious experience."

Many pastors look with disfavor upon evangelistic preaching, because they feel that such would cause people to discount their educational standing. But the truly great ministers of the past were all men who had the evangelistic message and passion. Chalmers, Guthrie, and Parker from across the waters; Edwards, Beecher, and Brooks from our own country passionately believed in the work of evangelism. Sylvester Horne declared in his Lyman Beecher lectures at Yale on "The Romance of Preaching"—"It is the greatest mistake in the world to imagine that defects in education are a qualification for evangelism; or to put it in another way, that an absence of real culture as would disqualify a man for the full work of the ministry might rank as an endowment for his work as an Evangelist. Evangelism demands the best brains we possess; and no training can be too thorough and no reading too wide for the minister whose aim is to bring the irreligious and the indifferent on to the side of Christ and the Kingdom. The Apostle Paul was the world's first and greatest evangelist, and Paul was a man of most massive intellect and most varied scholarship." Thus this great London pastor expressed himself shortly before his death. His magnificent work in the world's metropolis bore convincing testimony to the young pastors of England of the value of a pastor being evangelistic in spirit, in purpose, and in program.

No pastor, however well trained he may be, should feel that evangelistic preaching is below his qualifications, and therefore that as such it should be left to the less scholarly and the untrained. Pastors should have the evangelistic note in much of their preaching. It is not enough that their preaching be evangelical. It must be evangelistic if they are to be worthy disciples of the Lord Christ.

More and more, pastors are coming to realize that they themselves are duty bound before God and before their congregations, and before their communities to do the work of an evangelist. It is a happy day in the life of any pastor when he comes to the realization that by God's help he can give proof of his ministry not only in preaching from Sunday to Sunday, and in his pastoral visitations through the week, but also in doing the work of an evangelist throughout the year. When a pastor scans his field of service and recognizes that the biggest thing he can do for his church and for his community is to win the indifferent and the unbelieving to Christ, and then throws himself back upon the help of God to direct him in making personal contacts with this objective in mind, he has come to the place of greatest usefulness in Kingdom service. He will multiply his own power by every life he wins.

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# The Minister and His Calendar

REV. W. C. POOLE

In this day of efficient organization, and organized efficiency, the minister without a program has little chance for success. Ability to forecast coming events and plan for them, and profit by them, is just as necessary in the pulpit as in business. The almanac and calendar are just as necessary for preachers as for farmers.

When my sermon supply was only starting, I did what many would have called a rash thing. I actually arranged and printed a list of themes and texts; and the date on which each would be used. It was the best school of discipline I ever had. With some embarrassments, it had these advantages.

1. It was co-operative. It gave me one hundred and four Sunday themes and sermons and texts on which I was working simultaneously. Many times I found ideas and clippings which would not suit for the following Sunday, but were almost priceless in value for some sermon several weeks or months ahead, and which were immediately filed in the envelope for that date. By the time I had been working the system three months, I had enough material in my envelopes for each Sunday to fix up a sermon in a few hours.

2. It decided for me many times what my theme would be. Of course in times when best, I changed my text or theme with an apology to the people. This was not a dozen times in the entire year.

3. It helped the people. They had time to think what the text would be when they came to church. It increased interest and congregations.

4. It organized my thinking for a year at a time instead of a hit and miss arrangement from Sunday to Sunday.

5. It had cumulative power and grew with the year. Sometimes the people were talking about subjects and texts several months ahead.

These are only a few of the many advantages of the method which I have since followed. For twenty years I have followed the rule and shall not likely change the plan of ORGANIZED THINKING for at least one year at a time. With those ministers who think they have only to open their mouths and talk, I have no quarrel. Their people probably do enough of that. My congregations have demanded organized thinking, foresight, efficiency, balance, co-operation, proportion, organization, method, plan, program, and progress. For years I have been working on my life program so that youth and middle life will harmonize with old age. The nearer one comes to the ability to organize eternity and infinity, the more like God will he probably be.

## The Annual Calendar

The Annual Calendar always has the legal holidays for a starting point. The Church and

Christian festivals and holidays come next. With these as the frame work of the year, I build up my annual calendar of subjects and texts and program. Before I complete my calendar, I seem to hear a half dozen or more themes and subjects pleading for me to use them on each of the spare Sundays. The problem is not "what shall I preach?" but what shall I omit?

The four seasons, Spring, Summer, Autumn and Winter are the four corner posts, or sills. The months become my partitions. The weeks and Sundays soon finish the Annual Building of SERMONS. "We all do fade as a leaf" would be a bad text for May. I find the text "Hast thou entered into the treasures of the snow" is better suited for January when the ground is covered with snow, than it is for a text on the Fourth of July.

These simple illustrations show how many times we can get better results by timely and appropriate themes. Preachers who have no ability for planning a program might do well to consult books and others who have special ability and foresight in planning.

Personality, personal inclination and personal feeling of the preacher and his people must always be considered. Reason and judgment must always decide when it is best to set aside a date for some thing better which may arise. Locality must be considered. A country program might be a dismal failure in a city. I am sure a successful city program would be a dismal failure in the country. A program for Maine would not be appropriate for Florida. A series of Revival and Reaping and Ingathering Sermons would not be in place at sowing time for God's word.

Fully aware of the danger of suggesting an outline program, because many would not be interested by the things which interest me, I herewith attach a Calendar for 1928, merely as an illustration and suggestion; and in no case to be followed literally. This calendar has in mind only church work in rural and small-town sections, and does not consider those special cases where ministers are serving summer resort congregations in the mountains or on the coast.

## Pastor's Calendar for 1928

- Jan. 1. A. M.—New Year's Resolutions—Communion.  
P. M.—Shall God Have His Way this Year?
8. A. M.—Our Church for 1928.  
P. M.—You and Christ for 1928.
15. A. M.—God's Plans for 1928.  
P. M.—Your Plans for 1928.
22. A. M.—Job in Winter.  
P. M.—Whiter than Snow.
29. A. M.—God's Blessings in Blizzards.

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# Livin' An' Lovin'

REV. F. W. BOREHAM

## I

I was spending ten days in an immense and thickly-wooded valley, the scene of many a famous bushranging adventure in the rough-and-tumble days of long ago. It happened that, at the Accommodation House at which I was staying, I was the only guest. When Sunday morning came I set out as soon as breakfast was over for a solitary ramble through the vast tracts of bush around me. After sauntering along for an hour or so, I came to a spot at which the dusty trail that I had followed was crossed at right-angles by another, and a fallen tree lay temptingly at the junction. I sat there for a while, listening to a whip-bird as it repeated its strange cry some distance up the slope, and watching the antics of a number of white cockatoos as they noisily disported themselves in the branches of a lofty gum near by.

Then, the birds having flown, I was startled by the sound of footsteps; and, a moment later a sturdily-built and well-dressed young fellow, of brisk movements and ruddy face, came striding along the track towards me. We were soon engaged in conversation, and I discovered, to my astonishment, that he was on his way to a service.

"You see," he explained, "we only have a service whenever a minister happens to visit these parts. Sometimes we go months without one. But, just now, Mrs. Bertram, of Drum-earn, has her father, the Rev. Andrew Sutherland, staying with her, and the old gentleman has promised to give us a sermon, in the woolstore at Diggers' Creek, at eleven o'clock. I'm supposed to play the organ."

I begged permission to accompany him, and we were soon jogging along the dusty track together. Many a time have I reflected with gratitude on that chance meeting beside the fallen tree. Not for worlds would I have missed that memorable service in the woolstore. The building itself was simply a bare barn-like structure on the banks of the creek. The seats consisted of rough planks supported by oil-cases. The big doors at the far end of the rude building stood open; and the severe plainness of the interior served to enhance the picturesque vision of sun-lit bush that spread itself out beyond. The song of birds, and the murmur of the creek as it babbled over its stony bed, provided a most effective voluntary.

Then, all at once, a new picture stood framed in the open doorway. A spring-cart drew up at the entrance to the shed; and a middle-aged man on the back seat, whom I afterwards knew to be Mr. Bertram, immediately sprang down and prepared to assist his companions to alight. My eyes were rivetted upon the old gentleman who, with a little girl on his knee, sat beside the driver. I knew at once that this must be

the Rev. Andrew Sutherland. His noble and beautiful face, set off by a glorious wealth of snow-white hair, completely fascinated me; and when, a few minutes later, he took his place at the table that was to serve as his pulpit, I thought I had never seen a figure so striking. With his old-fashioned clerical coat, his high collar, and his immense white tie, he looked for all the world as if he had jumped out of one of those curious engravings that represent the ministers of the Puritan age. Here, I said to myself, is a preacher of the old school. Everything about him suggested reverence and dignity. He chose old-fashioned hymns, set to old-fashioned tunes; his prayer, his reading of the Scriptures, and, indeed, the entire atmosphere of the service were reminiscent of the tender grace of a day that is dead. And, as a fitting climax to that old-fashioned service, he preached an old-fashioned sermon on an old-fashioned text, and preached it in the old-fashioned way.

*Beloved*—such was his text—if God so loved us, we ought also to love one another. True to the traditions of his type, he dealt with his subject under three heads:

(1) The man who has entered into a realization of the divine love will, he said, be filled with an overwhelming sense of personal abasement. And, under the *first* head, he enlarged upon the doctrine of the *Conviction of Sin*.

(2) The man who has entered into a realization of the divine love will, he said, be conscious of a complete transformation of his whole life. And, under that *second* head, he enlarged upon the doctrine of *Conversion*.

(3) The man who has entered into a realization of the divine love will, he said, devote himself to a life of willing service. He will seek to love his fellow-men with the love with which God has loved him. And, under this *third* head, he enlarged on the doctrine of *Consecration*.

*Conviction!*

*Conversion!*

*Consecration!*

I breathed a benediction on the preacher as I left the wool-shed. It will be a good old world so long as such good old men adorn it. And then, in company with the organist, I walked back through the bush as far as the fallen tree. We parted where we met; and, in the solitude in which I set out, I trudged my way to the Accommodation House.

Left to myself an awkward but insistent question took possession of my mind. I knew, beyond the shadow of a doubt, that every word that had fallen from the old man's lips was true. I knew, too, that every word had profoundly affected the people who had gathered in the woolstore; for I was impressed by the breathless attention with which, in entire for-

(Continued on page 466)



# Fishing for Men

REV. E. E. VERNON

There is need for the study of Evangelism in preaching. Academic training and scientific study of evangelism can and should be encouraged. The chief part of a minister's business is to recover men from a life of sin to a life of grace. If evangelism ceases the church will cease to grow.

The technical word for evangelism is "halieutics," Jesus's own word for "fishing for men." This is a broader term than "evangelism." Evangelism has to do with the "art of fishing for men" and may be considered under five forms as suggested by Dr. Bronson of the Garrett Biblical Institute.

## I. *Evangelism en Masse.*

This form of evangelism has to do with efforts which are periodically or irregularly put forth for the conversion of men. Periodicity is one of its qualities. It is the "protracted meeting" of our fathers. The fundamental of this form is prolonged and intensified preaching. You burn in by repeated efforts the truths that you wish the people to get. Intensified preaching is the center and core. Do not lose sight of the main thing, intensified preaching.

The man behind the message counts. Men filled with the Spirit may carry the Gospel to the world. The man behind the sermon determines its efficacy. Evangelism en masse turns upon the man who does the preaching.

The revival begins when the first flames flare up in the pastor's life. Has he a passion for this work of saving souls? How can one possess himself of this desire? How can this be developed? It is a question of willingness. If we would be successful in this form of evangelism we must be willing to accept help. God never fills a vacuum. He fills the heart and life first. Great messages have been given by men filled with the Spirit of God. God chooses the best of men for His work. We are to bring to the altar our best selves—our best thought. Inspiration comes from the outside with a new conception of life and one's work. The work of the prophet is to give the truth. Men are awakened by truth. The Word of God, the truth of God, will set any paralyzed will into action. Unless jarred into action our ministerial life will be a glaring failure. After being jarred into action, personal preparation for carrying on the work of "evangelism en masse" may be secured by:

1. Kindling our fires at other altars.
2. Studying the great doctrines of our faith, not theologically, but originally—grace, forgiveness, doctrines of God, Saviorhood of Jesus Christ.
3. Studying the needs of men about us.
4. By singing ourselves into that frame of mind. There are wonderful songs in our song books.

5. By using the means of grace.
  - a. In prayer—public and pastoral.
  - b. In using the scriptures.
    1. Do we read them, study them, feed on them?
    2. Do they strengthen our souls?
6. By the Lord's Supper, Abstinence, Conference, Fasting.

The success of "evangelism en masse" depends upon the attitude of the spirit with which a man enters the work. The message will carry no further than the character a man has.

"Evangelism en masse" may be brought about:

1. By Emotion, or the personal element in a campaign of testimony.
2. By the language of art—pictures, sculpture, 82% of our knowledge comes through the eye.
3. By word of mouth—confession. Speech is the readiest method. The ministry of preaching is the best way of carrying the gospel. By preaching is meant no mere mechanical delivery. Preaching is an incarnation, a living message.

What truths or what doctrines have done this work of evangelism. Examination of a hundred sermons by renowned preachers reveals preaching on five great truths.

1. The doctrine of sin—the truth about man. His fall, his sin.
2. The doctrine of Christ or salvation through Christ. He is the way and the only way of salvation.
3. The doctrines of help from the Holy Spirit.
4. The doctrine of punishment of sin.
5. The Fatherhood of God, His love for men.

Evangelism is aided by co-operation of every department of the church—and by having a corps of trained workers. Every evangelist of note uses this co-operative plan.

This form of evangelism has been powerful in building up the Kingdom of God, but is limited as it deals chiefly with adults. It is aimed too high in age, hence the children are neglected.

## II. *Evangelism in Christian Nurture*

This type of evangelism stands out prominently in the home.

While "evangelism en masse" deals chiefly with the older people to the neglect of the children, Christian nurture has to do with the children especially. Christian nurture can bring into effect the Christian life. The Church assumes that Christian nurture aids conversion.

1. The church recognizes all children as subjects—baptized or unbaptized. Any child taken at the proper time and touched

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## EDITORIAL

## TODAY

My smiling little friend, street urchin, tattooed scamp that he is, has just released from his grimy paw the Home Edition of the evening paper and received in exchange, our nightly exchange, a couple of smoothly worn coppers.

I glance for a moment, before turning to more serious duties which wait, to the outspread first page and my eye is drawn from one corner of the sheet to the other in an erratic manner as the contrast of bold, black letters on the white page function as the attention-getter they were intended to be by the skilled typesetter, and drawn to what?

From one column to the next and from the top of the page to the bottom the daily story is that of human shortcomings, human weakness, human sin and error, human guilt and greed, human frailty and flippancy, crime and clap-trap, all the endless and sordid procession panoramed to the eye of the reader.

Yet, little sermonic bits, somehow or other, do creep in and stand out bold in contrast for the eye that searches hopefully.

Tonight, one column known as the Brisbane column, *Today*, stands out like the proverbial blueberry in a pan of milk. Even before my eye drops in its nightly descent from the caption of the column to the contents below, it stops on the sub-head and there it remains while my mind takes a fleeting side trip over the few intervening days to that significant day in which we begin again to number the days of another year of grace.

Across the top of the column in heavy black type the usual head, TODAY. Immediately below in smaller type the sub-heads, "A Better Way Wanted," "Thought, Hope, Relief."

"TODAY." History has gathered up the yesterdays. We have learned in and from them. Tomorrows have not dawned. We are in preparation for them. All that we are or have lies in our today. We must use it. Today! New Year's Day! How use it? How employ this roaring, boisterous youngster in the ages of time? How use *today*?

Brisbane unconsciously, certainly unintentionally, presents a problem in his caption and a solution in his subcaptions. "Today" "A Better Way is Wanted," "Thought, Hope, Relief."

Thought is more than difficult, more than rare. Yet we all have some semblance of thinking equipment, given us for use. We are told that nothing has gone into the body without its very definite functioning purpose. It was supposed to be used. That implies not that it is used but that it was supposed to be used and includes the brain, evidence to the contrary notwithstanding. Never was it more essential that the brains function than today and an overwhelmingly large proportion of our griefs, our perplexities, our pains and our sorrows bears ample testimony to the fact that

many brains as well as consciences might be advertised for sale, "Good as new. Never been used."

"Just another day, wasted away" is typical not only of the type of popular (?) music of the age, but of the manner in which we employ our thinking machinery. The world's plea is for thinking men and women. Progress is the watchword of the day and progress is the child of thought. Let 1928 be a year of THOUGHT.

"HOPE." What shell is more empty than the hopeless life? God give us hope as we enter the New Year, hope for ourselves, hope for our fellow man, hope for the world. It has been said that where there is life there is hope. Sometimes that is true but the real truth of the matter rings more sweet to the ear should we say, "Where here is hope, there is *life*."

Hope sustains life, trails the sea, discovers new continents, sweeps man over trackless wastes of air, builds worlds, plumbs the eternal depths of distant universe. Hope is life. Life without hope is death. "A Better Way is Wanted." That better way for 1928 should be a Way of Thought, a way of HOPE which for us and for all men will be the way of RELIEF.

May yours be such a Happy New Year!

JmD

## STANDING OUT IN THE BREEZE

It is at the old useless game again today. I have watched it and its several companions numerous times from my office window. Never do the breezes fan about these upstanding, metropolitan office buildings, which a past generation gaspingly called "sky-scrapers," without giving new life and new antics and caprices to its action.

Yet it is ever the same, useless, so far as a definite message is concerned, never more than a piece of dirt begrimed bunting floating from the top of an equally begrimed pole, atop one of our magnificent department stores, a modern art gallery.

It might be claimed by them who place it there that the flag is an ornamentation. Yet that would evade the issue, for the flag was cunningly devised at the expenditure of time and effort and money and bears in full the name of the store in red on a white background. No purpose of such a flag and its flying could have been greater in the minds of those responsible for its display to the eye of the public than that of keeping before it the name of the firm. It was designed as purely an advertising medium. Every time the flag should be seen the name of the store would be forced into the mind of the beholder.

Yet in all the time that I have seen that flag fluttering about its mast or snapping out crisply in a gale, I have yet to see it standing



out in the breezes that blow in a manner making legible the name it carries. It simply flaps and flutters about its chief job like the one who sails his course under the Christian flag, nominally only, without standing straight out in the breeze, sure that those who see may know without peradventure that here walks a man of God. Unless lives testify, they can do little more than ornament. The Church needs the *witness* more than the ornamentation.

JmR

### OUT OF THE NIGHT

The Limited was on its rushing way. Darkness had fallen and the finger of light pointed for miles up the perfectly straight right-of-way. Suddenly there was the grinding of protesting brakes, where no stop was scheduled. I looked through the window, but darkness inclosed us. Shortly I heard a cry for a stretcher and knew that disaster had fallen in the night upon some fellow being.

I made my way to the locomotive, and there, as though made of lead, the remains of a medium-sized sedan clung desperately around the forward end of the boiler as though in blind determination to protect that still form that lay crushed within its grasp.

Then began the heart-breaking work of saving that pitiful remnant of what was once a man. It took an hour to loosen the wrecked car and then came the task of removing the crushed body. We all worked, for long in vain, and it was suggested that the crushed roof of the sedan be torn off. It came only part way but far enough to allow one of us to get inside the car and another to get in where once the windshield protected. One of the train crew came in toward the crumpled form, and turned away. "You get him, Jim, this isn't my line," he said to a grimy-faced fireman. Jim grabbed a dimly-glowing lantern and became busy about some other phase of the task as he said half over his shoulder. "Lawdy, Tom, no more is it my work." A third and then a fourth came up. The crumpled mass was gently placed on a stretcher and after the track had been cleared the train proceeded on its way.

We sat quietly in our coach. Sober visaged, those about us. Voices low pitched and solemn were barely audible above the monotonous roundelay of clicking wheels on the rails below, and broken only by the occasional roar of passing freight or of steel culvert flashing by.

A life had been snuffed out in the dark. It was avoidable but not avoided, and we pictured the grief of the broken family from which this crushed form in the car ahead had come. We had come unusually near as the great reaper swung his blade. In a second, what was a mature, normal man had become nothing more than a bruised and torn mass. We were awed by the change. There wasn't one in that coach, I'll wager, not thinking sober, serious thoughts.

As I sat with a dear one at my side, my thoughts turned from the shock, the sorrow,

the sadness of such an end to the other extreme, the joy and gladness that comes with salvation. I had spoken with the man who held the throttle as his charge bore down upon the car. He had said, "Do you wonder that some of us get prematurely gray?" And my mind passed from his awful burden, and responsibility on to you men whose joy it is to bring lives to salvation.

Picture the snuffing out of that life with all its heart-breaking features and viewpoints. Reverse the order. Bring life from death and joy from sadness, and the picture you see is that of evangelical endeavor, your individual responsibility.

JmR

### THE TRUE MEASURE

The rose-colored shade threw a soft glow over the deep and comfortable chair in which he reclined as his mind drifted back over some years of outstanding prominence in church work. Far corners of the world knew him not only in person but in his many books. Without question he is one of the most able and noted men in his denomination. He sat quietly for a time. I knew he was about to speak yet little dreamed of the line the voicing of his thoughts would follow.

"Ramsey," he said quietly, "you know me so I can say frankly what I have in mind. The ministerial world has come to my office door seeking knowledge of how I do this or that, seeking information as to how best accomplish this job or solve this problem." I knew he spoke the truth, for I knew him to have earned an enviable reputation in the field of church management. He continued, "It has just come to me that with all my success in this particular field of my work, I have been overlooking the *real* field. I have made my reputation and am known because of my business ability as a genius in these things. But I have missed that reputation for which every preacher should strive. With all I have done and can do, I can also *preach*. Henceforth I strive to merit recognition as a preacher. The big work of the preacher is to preach. That is my aim."

That he can preach I have no slightest doubt, for the following day it was my privilege to sit with him at the speakers' table of a prominent metropolitan luncheon club and I heard him speak. His latest ambition will be realized. Of that I am confident. But that is not the point I have in mind.

Many a man achieving the success which has been accorded his earnest effort would be satisfied to rest upon his hard-earned laurels and say to himself, "I have arrived." Not so, the true preacher of the *gospel*. There are the managerial phases of the church work demanding and deserving the very best efforts a pastor can give. Work on them, for a healthy spirit demands a healthy body. But do not lose sight of the fact that though a healthy spirit presupposes a healthy body, the healthy spirit is



after all that for which we strive and the healthy congregational spirit comes not from executive ability, nor managerial ability, but from the consecrated preaching of the Gospel of good news. Let your name appear on that list whereon are recorded the names of those who spread the Gospel first and earn their reputation as church managers only after they have been recognized as true fishers of men.

*J. M. R.*

## Preachers and Preaching

### THE PREACHER'S PREDICAMENT

A recent versatile and discriminating writer quotes a Pennsylvania layman as saying: "My, but I wish the preacher would quit thinking that I go to church to be entertained."

If the preacher is interesting, some one criticizes him; if the preacher is dull or too profound, some people stay away, or sleep in church, or listen listlessly. The daily paper, the magazine, the lecture, the teacher, the book, the moving picture, all exert every effort to be entertaining, and why should the preacher be prosaic and platitudinous when the most fascinating and captivating thing in the world is the gospel of Jesus? No man can properly preach the gospel and not be entertaining. It is a story of wondrous interest. "The common people heard him gladly."

Those of us who are having to do with the young preachers are urging them so to build and adorn their sermons that people will want to hear them. We point out to them that the preachers who are "turning people away" are edifying and entertaining while they are thoughtful and persuasive and convincing. The doctors entertain their patients with sugar-coated pills. The lawyer entertains while he seeks to win the jury's favorable verdict. The truth is easier to take and to understand if it is placed in an attractive setting of human interest.

I have heard all sorts of comments by all sorts of people concerning the pulpit, but I never expected to live to hear a layman criticize a preacher for being entertaining, or want a change of pastors because his preacher was too interesting. An audience is made up of all kinds of people. A few people glory in a syllogism, but to the masses it is a soporific potion. What shall the poor man do when everybody feels at liberty to criticize and tell him how to preach? Those are oftenest the severest who know the least about it. Macauley used to say that his worst critics had themselves failed in literature.

At the close of a sermon in a fine Indiana city recently, two pretty little girls in their early teens came forward to the chancel and said:

"Oh, Bishop, we so much enjoyed you this morning. We want to ask you something. Was it a talk or a sermon?"

And I replied, "Which do you think it was?" and the answer came quickly:

"Oh, it was so interesting that we thought it was a talk."

Mr. Preacher, if I were you, whether it is a "talk" or a "sermon," and whether a hearer finds fault or approves, I certainly would strive to be interesting and, thereby, of course, "entertaining," as was Jesus when he illustrated his thrilling gospel messages with the sparrows, and the lilies of the field, and the sweet babies and their mothers, and the hen brooding her chicks, and the golden grain, and the radiant sunshine.

"Whatsoever things are lovely, think on these things."—*Bishop Charles Edward Locke, The Pittsburgh Christian Advocate.*

### A PERIOD OF DISINTEGRATION AND DECLINE

"The future of institutional Christianity," says the Bishop of Durham, "is becoming uncertain." He believes that we have come upon a period of disintegration and decline, and we have to face the question whether the Christian religion can survive the eclipse of the Christian Church. The Bishop of Worcester says that whereas his predecessors used to ordain 150 priests in a day, he in the course of eight years has only ordained thirty-five. Crockford's "Clerical Directory" declares that "the backbone of the Church is being broken," and that in ten years' time, if the present conditions continue, the Church of England will have ceased to exist as a parochial system. It is said that the Free Church theological colleges are full, but the quality of the men who have come into the ministry during the last few years is none too high. Only a few years ago central London had at least half a dozen great preachers who attracted crowds of hearers. It is not so today. For two years there was not a single Congregational minister in central London. Only two of the Congregational churches had ministers; one was a Presbyterian and the other a Baptist.—*British Weekly.*

### THE DOORS IN THE TEMPLE

Three doors are in the temple  
Where men go up to pray,  
And they that wait at the outer gate  
May enter by either way.

There are some that pray by asking;  
They lie on the Master's breast,  
And, shunning the strife of the lower life,  
They utter their cry for rest.

There are some that pray by seeking;  
They doubt where their reason fails,  
But their minds' despair is the ancient prayer  
To touch the print of the nails.

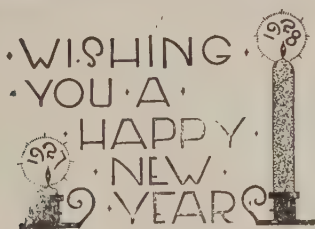
Father, give each his answer —  
Each in his kindred way.  
Adapt thy light to his form of night,  
And grant him his needed day.

—*George Matheson*



## Methods of Church Work

Plans and Ideas Used by Active Pastors.  
They may be Adapted for Use in any Parish.



### A DAY FOR RECKONING

They are certified accountants, auditors, whom the wise business calls in at the end of the business year, that a just and accurate measure may be taken, by a reputable group of specialists, of the accomplishments of the business in the immediate twelve months just passed.

Where servants have been faithful, where the job has been done in a praiseworthy manner, the "Auditor" is met with open arms. Now is to be given that official sanction, that healthy report on the work of each individual concerned and covering the year just gone. Accounts are closed. Double red lines sweep diagonally across the page. The books become the life history of the business and are filed away. New books are opened. Fresh sheets are inserted in loose-leaf binders and with a clean page carrying no single blot, no smudge, no stain. A new year has begun.

With the church, the process is not always so final, so thorough, so complete. With the individual, the day is often passed in celebration rather than wholesome contemplation, no attempt being made at an audit of the past year. It's gone with its joys and its sadness, its victories and its defeats. Let's let well enough alone. Ring out the old, ring in the new!

But that forward looking individual or congregation who knows that eventually the great Auditor will take over the books is not so anxious to slur over the day. For such it will be a day of gladness to be sure. New life means new joys. Birth brings gladness. Rejoice and be glad. But in that gladness let sanity hold full sway. In that gladness let's be conscious of the fact that another period in our history has been terminated, a new one begun. Let there be sober checking on the days that are gone, not that we become overwhelmed with that tremendous job we have left undone, but with a grim determination that with the new day and the new year there

must come new ambition for His sake, new activity, new thoughts and plans, new programs, new desire for victory, without which re-inspiration, one year passes about as another with "nothing accomplished, nothing done." The "well done's" are reserved for those who dig into each new year with new vigor and new enthusiasm, knowing that the day will come when books are turned over, records checked, and just and righteous wages paid.

### UNION WATCH NIGHT SERVICE

#### A Welcome to the New Year

Under the auspices of the down-town Churches of Schenectady

December 31, 9:30 to 12 P. M.

Organ Prelude—Finlander.....*Sibelius*  
Violin Selections—

a. Traumerei.....Schumann-Honicky  
b. Souvenir D'Wienawski.....Haesche

Prayer—Pastor State Street Presbyterian Church

Hymn No. 106—O Worship the King, All Glorious Above.....*Haydn*

Anthem—Now Let Every Tongue Adore Thee.....*Bach*

Men's Chorus

The Service from 10 o'clock to midnight broadcast by WGY

Address—"The Challenge of the New Year" President State Teachers' College, Albany

Anthem—Ring Out Wild Bells.....*Gounod*  
Men's Chorus

Sermon—Dr. Frank M. Goodchild, Baptist Board, New York City

Offertory—Violin Solo: Thais Meditation

.....*Massenet*  
Duet—Hark, Hark My Soul.....*Shelley*

Address—"The New Year Challenge" President Y. M. C. A.

Duet—Watchman, What of the Night?.....*Sargeant*

Address—"The New Year Challenge" Dr. Edward Everett Hale, Professor at Union College

Quartette—King All Glorious.....*Barnby*  
Hymn No. 461—How Firm a Foundation.....*Traditional*

The New Year Dedication—Dr. Philip L. Frick  
Chimes—By Radio from Trinity Church, New York City

Benediction  
Organ Postlude—Toccata.....*McMaster*

Dr. P. L. Frick.

### WATCH NIGHT PROGRAM

8:30-11 p. m.—In the social rooms.



Informal reception for the new members who have united with the Church this year. Roll call by former denominations of the old and new members. Be there to respond.

Illustrated drama-lecture, "Sun Up," by Allison Ray Heaps.

Refreshments served by the Pilgrim League. 11 p. m.-12:05 a. m.—In the auditorium.

Holy Communion service with brief address by Rev. Eugene L. Biddle. Mr. Lawrence will play the chimes as the year is passing. Congregational Hand Books for 1928 will be distributed. The Rev. Mr. Biddle and parishioners of the Mapleton Park Congregational Church will be our special guests throughout the evening. The chancel flowers will be given by Mr. and Mrs. Henry B. Batchis.—*Bulletin Ocean Grove Congregational Church, Brooklyn, New York.*

### WATCH NIGHT SERVICES

Prayer 8	Please
Program 8:45	Plan
Provisions 10:15	Personal
Preparation 11:30	Prayerful
Partings 12:05	Participation

—J. W. Zerbe, Minister.

### WATCH NIGHT SERVICE

Next Friday night, this church will hold a most interesting and helpful "Watch Service." One of the interesting features will be "The Reception for New Members." We hope that all the members who have come into our church during 1927 will be present. We shall gather in the Assembly Room at 8 o'clock. The program is built with the children, young people and adults in mind. It is a meeting for the entire membership of our church. There will not be a dull minute from 8 o'clock to midnight. There will be none of the regular meetings on next Wednesday evening. Bring all your friends; let us have a joyous time, a time of loving fellowship, a time of reconsecration.—*First Baptist Church, Carthage, Mo.*

### WATCH NIGHT

On New Year's Eve, interspersed in the big musical festival in the main auditorium, will be three inspirational talks. Professor L. W. Rader will speak on the subject, "Looking Back;" Chester J. Prince, "Looking Around," and Walter A. Klein, "Looking Forward." Souvenir programs will be given each person who attends. Come to the "Third" New Year's Eve!

### SOMETHING DOING EVERY MINUTE

At the

### GLORIOUS WATCH NIGHT OBSERVANCE New Year Eve—December 31

In the Assembly Room

8:00-9:00—Get-Acquainted Time. Who are you? Where from? Reception to new members.

9:00-10:00—Singing—Music—Games—Orchestra—Ukulele Clubs—Old Fashioned Refreshments.

### In the Main Auditorium

10:00-11:00—Sacred Music Festival Hour—Unique "Sing-spiration"—Orchestra—Ukulele Clubs—Male Quartet—Duets—Solos—Inspiring talks by interesting speakers.

11:30-12:00—Address by the pastor, "How Old Are You?" Midnight invitation to unite with the Church.

**For Every Member of the Family  
COME TO THE "THIRD" NEW YEAR EVE**  
—3rd Baptist Church, St. Louis, Mo.

### WATCH NIGHT SERVICE

The annual Watch Night Service will be held on next Thursday evening. This service has been one of the most helpful in all the church year. We are asking everyone to bring a candle, as this will be an effective part of the Watch Night Service. The officers of all the organizations in the church are urged to plan to be present, as we want each of them to take a conspicuous part in the candle lighting service.—*Knox Presbyterian Church, Cincinnati.*

### THE PERIOD OF PERSONAL EVANGELISM

The months of January, February and March, culminating on Easter, April 8th, have been set aside as the period of "Personal Evangelism" in Old First Church. As is our custom, we want our people to be much in prayer and ask God to direct them in winning souls for the Lord Jesus Christ. If you know of any whom you would like to see active members of the Church be sure to talk with your pastor and he will be glad to help you in any way that he can.

We are also to practice "Self Denial" during this three-month period and begin saving for our "Great Thank Offering" to wipe out the debt on Old First Church, on Easter Sunday! We still owe the sum of \$13,000.00 and all outstanding bonds will be due and payable this coming July. Let our people resolve to make this coming Easter the greatest day in the history of the Church.

All the officers and teachers in the Sunday School should begin preparing for this period of evangelism. We have the promise of Bishop Horace M. DuBose, D. D., LL. D., that he will be with us sometime in April, and lead us in a great spiritual revival to culminate with a blessed service on Easter Sunday.

Let all those who are contemplating having their babies baptized on Easter Sunday notify the pastor as soon as possible. The fields are white unto harvest, and we need the help and hearty co-operation of every member of the Church and Sunday School. The work cannot be done alone, and we appeal to our people to pray for us and volunteer to do personal work for the Master, during this three-month period.

Let us make our mid-week Prayer Meeting a greater blessing to our members. All of our



Sunday School teachers, and the members of the Women's Missionary Society, and the stewards of the Church should attend and prepare themselves for the work of "Personal Evangelism." God help us to be real Christians!—*First M. E. Church, So., Jackson, Tenn.*

### A SLOGAN

The following slogan appears on the folding line of all church bulletins printed by Knox Presbyterian Church, Cincinnati, during January, February and March: "Our goal for the March Communion is One Hundred new members."

### THE JANUARY SERMONS

The pastor announces that in the new year he will preach on Old Testament texts in the morning services, thus deviating from the long standing custom of offering sermons in the evening services on New Testament gospel selections. He believes that the Old Testament is rich in fine sermon material and is more or less an unknown field for the average audience. The old truths will, of course, be presented, but they will be displayed at the hand of texts which probably have never been sermonically treated in our church. In order that the greatest spiritual benefit may accrue to the audience, the pastor asks that the pulpit program be consulted and that the text read before attendance at the services. This is a good habit and can be easily acquired by a few moments with the Bible on Saturday evening or Sunday morning. Familiarity with the text will prove a great help in securing the greatest possible amount of edification out of a sermon. Form the text reading habit.

In the evening services the pastor will deliver during the month of January a series of four sermons on timely questions. The Bible and the Church have ever been and are particularly today the objects of vicious attacks and the insidious character of these attacks are apt to influence the Christian as he meets them in his daily contacts. The pastor sincerely wishes that the members of the church would avail themselves of this opportunity of hearing these practical talks on practical questions, which so vitally affect their Christian life and experience.—*Rev. Paul Lindeman, St. Paul, Minn.*

### PRAYING THEM IN

Pray for our non-contributing members, that our budget may be completed and that we may be able to have the means with which to carry on the work of the Lord as it should be in the local church, and to meet our building obligations and help bring a lost world to Jesus Christ. Every member of the church who fails to contribute to the Budget should be a special object of prayer. "If they are too little interested in the cause of Christ, too selfishly indulgent in their own desires, too critical of methods and means used to carry on the Master's work, they need our prayers that

they may repent and turn to God before they shall have to reckon with the judgments of God for carelessness and unfaithfulness to Christ, their Lord and Saviour." Let us make all of these an object of our constant prayers.—*Church Chimes, Louisville.*

### THE FINANCE COMMITTEE

At the meeting of the Official Board, on December 8th last, an appointment of a permanent Finance Committee was authorized. The membership of the committee to be as follows: President, Secretary and Treasurer of the Board of Trustees, the Financial Secretary of the Church, the Sunday School Superintendent, the Vice-Chairman of the World-Service Council, the President of the Storehouse Tither's Association, one member of the Board of Stewards, and the Pastor. The committee elected its chairman and the first meeting will be held at the Parsonage, Friday evening, January 7th. Preparations for the Every-Member-Canvass were discussed in detail. The Canvass for Benevolences and World Service and Current Expenses will be made during the week of February 13th.—*Exchange Bulletin.*

### THIS IS ROUND-UP SUNDAY

The day on which the members of our church are asked to make every effort to pay in their full subscriptions to the 1927 budget. If you have not done so, will you not help us all you can? It will be greatly appreciated.—*3rd Baptist Church, St. Louis.*

### THE WEEK OF PRAYER

The first week following the first Sunday in January is quite generally observed by all of the Evangelical Protestant Churches as a "Week of Prayer." In accord with our custom in this Church, three services will be held on Monday, Tuesday and Wednesday evenings at 8:00 o'clock.

The topics are as follows: Monday (4th), "Thanksgiving and Humiliation;" Tuesday (5th), "Nations and their Leaders;" Wednesday (6th), "The Church Universal."

It ought to be possible for each member of this church to attend at least one of these services. What could be better for us as individual Christians, or as a Church than to begin the first week of the New Year in this way? Let us all plan to attend these meetings this year. If you really and truly believe in prayer; if you are in earnest about your religion and would have it mean more to you and to others in the coming year, attend upon these services, and by so doing, you will both receive and bestow spiritual help. Come!—*Wells Memorial Presbyterian Church, Brooklyn, New York.*

### PRINTING

I am still running my printing plant and feel that after five years of experimenting a

I set this form up and ran off enough for home use. In the circles either the dates can be written or the figures 1, 2, 3, 4, 5 to show the Sundays of the month. Of course these figures can be printed in for permanent use. Five squares can be used under each month to make the form useful year after year. This year the months fall as they did last year.

Every member of the church visited in the interest of the Sunday School. The Official Board visits every family. An acquaintance-ship campaign throughout the church. "A call without a haul."

—Rev. R. H. Moore, Wesley M. E. Church,  
Waterbury, Vt.

More and more the "Mindekrantz" idea of expressing sympathy at funerals is displacing the old custom of floral tributes. Thinking people have often expressed their protest against the lavish display of flowers at funerals and the waste of money that it involves.



### 3. Christmas Membership Campaign, Ending Jan. 3.

One hundred new members to be received on or before Jan. 3rd. Volunteer Visitors and Harvesters calling on all interested in joining—and upon the unchurched. Membership asked to furnish names of prospects.

### 4. Stewardship Campaign, Feb. 1-28.

The entire church studying stewardship for one month. Every member asked to tithe his income during the last week of February.

### 5. Easter Evangelism.

For one month previous to Easter, Harvesters meet weekly for training and assignments. Personal visits on the unchurched. Evangelism stressed as the major objective in every service. Holy Week Services each night, beginning with Palm Sunday. Great harvest ingathering on Easter Sunday.

### 6. Pentecost Campaign.

Spring gleanings for gathering in those not reached during Easter campaign. Services every night for one week previous to Pentecost Sunday.

\* \* \*

## THE ORGANIZATION

### 1. The Harvesters.

A group of personal workers who will call on unchurched people and those interested under the direction of the pastor. Each HARVESTER agrees to give one night in two weeks for this work.

### 2. Volunteer Visitors.

Thirty women who agree to give one afternoon a month to visiting under the direction of the Church visitor. This is the equivalent of one woman giving full time.

### 3. Promotion Committee.

Representatives of each class in the adult department of the Church School, organized for the purpose of securing the enlistment of all adult members in the Sunday School.

### 4. Official Board.

Each member of the Board is made responsible for pastoral supervision over a group of the membership. The old class meeting plan.

### 5. Telephone Brigade.

Working under a volunteer leader in conjunction with the church secretary, for the purpose of spreading news, promoting events, etc. Organized to send a message to every member within three hours.

### 6. The Church Staff.

Dr. Smith, Mr. Bailey, Mrs. Bartel, Miss Mehalek—each with his or her own responsibilities for organization, operation, etc. All at the disposal of any individual or organization to the limit of time and strength.

*If You Do What You Can Simpson Can Do What She Must.*

\* \* \*

## THE METHODS

The old time "Revival" methods do not seem to produce results in a modern city. Simpson's campaign is the personal work method. The people of the church visit the homes of unchurched people and talk with them in kindly interest concerning their religious life.

Constituency list to be secured:

1. Through the Sunday audiences.
2. Through the Sunday School records.
3. By members furnishing names of interested persons.
4. From the pastors' acquaintanceships.
5. From unchurched members of Sunday School classes.

Systematic Visitation among these "Prospects" carried on by the "Harvesters" and "Volunteer Visitors" as well as the pastors. An evangelistic campaign through the mails in which all "prospects" will receive letters and literature concerning the religious life.

Publicity will be given to those who are successful in winning folks, both through the summons and by bulletins posted in the church auditorium.

Minute Men will be used in Church Services as well as Thursday night meeting, in telling their religious experiences, reasons for joining Simpson, benefits derived from church membership, tithing, etc.

Every Loyal Simpsonite is Needed Somewhere in This Campaign.

—Simpson Ave. M. E. Church, Minneapolis.

## A PROMISSORY NOTE

No. \_\_\_\_\_ Tonkawa, Okla. \_\_\_\_\_ 192 \_\_\_\_\_

On Sunday, January 31st., and every Sunday thereafter until April 4th, 192 \_\_\_\_\_, I, we, or either of us, jointly and severally promise to be at the

### FIRST CHRISTIAN CHURCH

at \_\_\_\_\_ Nine-forty-five a. m. (9:45) \_\_\_\_\_

In the Every-Man's Class

For value received, with interest of the Men's Bible Class at heart, I agree to all cost of collection of this note.

The endorsers, signers and guarantors, each and severally, of this note, waive all excuses and exemption rights, and agree that the time may not be extended without good and sufficient reason. The endorser further agrees to be personally responsible for the signer of this note even to the conveying of said signer to and from the aforesaid class. May God bless you.

Endorser

Signer

## For Your Church Bulletin

### THE NEW LIFE FOR THE NEW YEAR

Life Is a Journey.

I will live it trustingly.

"Though I walk through the valley of the shadow \* \* \* I will fear no evil, Thou art with me." (Psa. 23:4)

Life Is a Task.

I will live it obediently.

"We keep His commandments, and do those things that are pleasing in His sight."

(1 John 3:22)

Life Is a Mission.

I will live it helpfully.

"Be kind to one another, tender-hearted, forgiving one another." (Eph. 4:32)

Life Is a Contest.

I will live it earnestly.

"Watch ye, stand fast in the faith, quit ye like men, be strong." (1 Cor. 16:13.)

Life Is a Battle.

I will live it courageously.

"Be strong and of good courage; be not afraid; for the Lord thy God is with thee."

(Josh. 1:9)

—Frank Ellsworth Bigelow.

—Bulletin, St. Charles Ave. Baptist Church,  
New Orleans, La.

### "I AM THE CHRIST"

I AM CALLING YOU

"I am the Good Shepherd"

"I am the resurrection"

"I am the way, the truth and the life."

"I am the door."

"I am the vine."

"I am the bread of life."

"I am the light of the world."

I AM THE CHRIST

### I am Calling You to a Higher Life

Laughing children, exalted manhood and glorified womanhood are products of my teachings. I bring to the world the essentials of happiness, clean bodies, clear thinking minds, and pure souls.

I Am the Christ.

### I Am Calling You to a Sacrificial Life

As I bore the cross, so must men bear the cross for the happiness of man. My Father's law is "Life Through Death." I ask you to live for others—to dream of others—to give your life for others. I have given much. I ask much. "Follow Me."

I Am the Christ.

### I Am Calling You to Eternal Life

What shall it profit a man if he gain the whole world and lose his soul? Verily—verily I say unto you, "Seek ye first the Kingdom." Eternal life with me and your loved ones—is not this reward enough and to spare?

I Am the Christ.

—First Christian Church, Brookfield, Mo.

### WEEK OF PRAYER SERVICES

#### To the Friends of the Church and the Kingdom

God has been very kind to us in the year just closed, and here we are again at another Annual Week-of-Prayer privilege. These weeks have always been outstanding in interest and helpfulness for us. We are deeply anxious that this coming week will register new points of interest and consecration for our Church. We greatly need the spiritual renewal which the week should yield to us, for there is a noticeable crowding out of Christ and His church from the thought and activity of many folk today.

The theme for the week summons us to an honest facing of the supreme truth of Christianity. In other years we have studied problems together; this week let us study a Personality, the greatest of the ages. I am sure that we do not know Him or love Him or obey Him as we should. Let us take the time this week to increase our knowledge of Him, to understand Him and His marvelous work better, and I am confident that our love for Him will be greatly intensified and our devotion to Him will be deepened.

Pray earnestly for the meetings. Come to every one if possible. Invite and bring neighbors and friends.

May the Spirit of our gracious God lead us this week and this new year. Sincerely yours,  
Franklin P. Reinhold, Pastor First Presbyterian Church, Warren, O.

### TODAY IS THE LAST SUNDAY OF THE YEAR

The deeds that have been done cannot be undone. Memories of them will serve to make us happy or sad. There are still a few days of the present year remaining in which to give the sum total of the year's deeds a greater worth. Many of our members have not met their financial obligations with God. This ought to be a matter of great concern to all who are in this class. Whatever your unmet obligation may be, make the Lord your preferred creditor. If you will He will make you the preferred object of His greatest blessings during the coming year.—Church Chimes, Walnut Street Baptist Church, Louisville, Ky.

### JANUARY THE MONTH OF BEGINNINGS

Janua in Latin means a door. From this came the name of Janus, ancient Roman god of all beginnings. Janus had two faces, that he might look both forward and back at the same time, and he presided over gateways, bridges, doors, and entrances of every kind. In his honor the first month of the year was called January by Numa Pompilius in the seventh century before Christ.



Thus January is the month of beginnings, the door of the year. Through it we enter into twelve months of new dreams and new endeavors and through it also we may look back on things already passed.—*The Em Bee Cee, San Diego, Calif.*

The following New Year's resolution was written by the late Dr. Robert J. Burdette many years ago. It is worth committing to memory:

"I will keep my lips sweet with the words of

kindness; my heart pure with noble ideals; my hands clean with honorable deeds; I will keep my body sacred and my soul free; I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope; I will serve God by helping some of his children; I will try always to be better than my word and more liberal than my promise; every day I will make the most of myself and the best of myself and so be ready for the opportunities which God daily sends to those who are ready for them. I WILL—today."—*Louisville Church Chimes.*

## Evening Services

### An Evening Service for an Age of Radio

Westminster Presbyterian Church of Dayton, Ohio uses Its Famous Choir in Co-operation with the Pastor in Broadcasting a New Type of Evening Meeting

REV. PAUL HUTCHINSON

The Westminster Presbyterian church of Dayton, Ohio, is nationally famed because of its choir. Yearly, under the direction of Mr. John Finlay Williamson, this choir tours the principal musical centers east of the Mississippi. Wherever it goes it creates new standards for church music. It sings nothing but sacred music, but there seem to be no lack of thousands who desire to hear the religious compositions of Bach, Tchaikowsky, Stainer, Brahms, Mendelssohn, Rachmaninoff, Christiansen, and others of that grade sung as the composers must have dreamed that they might be sung.

If you go to Dayton to find out what sort of a church supports a choir of this calibre, you will find a regular city church, housed in a magnificent gothic plant designed by Ralph Adams Cram, and conducting the usual activities of an urban congregation. There is the fully graded church school; the mid-week church night; the societies for children, for young people, and for women. It happens that the school for choir directors which has been founded by Mr. Williamson also occupies premises provided by the church, but this can hardly be regarded as a part of the church's own program. At the head of all these activities stands the pastor, the Rev. Hugh Ivan Evans, D. D.

Dr. Evans is a keen enough judge of public interest to recognize the possibilities which the famous choir has for building up the services of his church. More important than that, however, is the fact that he has a personal cultural background sufficiently rich to make it possible for him to co-operate with Mr. Williamson and the singers in securing the largest possible esthetic values from the sort of music which they are competent to render.

If space permitted I would like to talk at length of the way in which this minister and this choir director have co-operated in the formation and use of junior, intermediate, high school and adult choirs, and particularly of

what they have done to include the whole congregation in the understanding and singing of the great hymns through the use of a certain part of each church night. But all that must remain another story. Here I am concerned only with one matter: the remarkable Sunday evening service that Dr. Evans and the choir, working hand in hand, have evolved.

Sunday evening services are a problem for most city ministers, and for a good many whose churches are not in the city. In an attempt to obtain and hold an evening congregation all sorts of expedients have been tried. It is doubtful whether many of these have, in the long run, conduced to a spirit of worship. And there have been some forms widely advertised that have, after their first novelty has worn off, left the religious life of the congregation actually depleted. For this reason the ministers are more and more demanding that, whatever is done to inject new vigor into the Sunday evening service, it shall be dignified and worshipful.

Together with this general problem Dr. Evans, in the Westminster Presbyterian church of Dayton, faced another problem that is peculiar to the present period. The services of this church are broadcast by radio station WSMK. One-dial control is making it increasingly easy for listeners to flip off any program that grows too long or prosy. It is to be feared that most sermons fall into this category. The radio fan will listen to talk for five minutes at a time, or for ten. But beyond that his attention is very insecurely held.

Out of these two requirements—that of an attractive service that shall be dignified and worshipful, and that of a service which, when broadcast, will have frequent changes of material—Dr. Evans, with the help of his choir, has developed a new sort of evening worship. These services are built around a single theme, and to the unfolding of that theme all the resources of the program contribute.

I am sure that the easiest way for me to describe the sort of service that has resulted

is to describe a single such service as I recently saw it.

The service, after the organ prelude, began with the stirring processional of the famous Westminster choir, some sixty or more of them swinging up the central aisle of the church four abreast, and to their places in the choir loft above and behind the pulpit. As the pastor entered the congregation rose for the call to worship. On this particular Sunday evening the theme for the service was "Prayer," and the call consisted of two verses of Montgomery's familiar hymn:

Prayer is the soul's sincere desire,

Unuttered or expressed;

The motion of a hidden fire

That trembles in the breast.

The congregational response took the form of singing two verses of "Sweet hour of prayer."

The invocation and Lord's prayer were followed by a choral amen. Then came a hymn, and then one of the most moving antiphons I have ever heard, written, I suspect, by one of the Russians, although the church bulletin did not name the composer of the music. The scripture lesson was, of course, appropriate to the theme of the evening, and even the organ offertory was Shelley's "Prayer." After another hymn came the sermon, and it was here that the new form of service clearly disclosed itself.

The general theme, as I have said, was prayer. But the pastor had it in mind to spend this particular evening impressing on his hearers the value of prayer at stated periods, and the differing blessings that come to men as a result of communion with the Infinite under differing conditions and moods. The text was the verse in Acts which tells of Peter and John going up into the temple at "the hour of prayer." For, say, five minutes Dr. Evans went ahead developing the idea as any preacher might of the seasonable nature of much spiritual emotion, and then, almost without a pause,

after this introduction had been fully developed, there came to us the strains of an exquisite trio, singing the old hymn, "From every stormy wind that blows."

The whole sermon was like that. The preacher would develop the main heads of his discourse, and as a climax to the thought, there would come this burst of music. When the thought had dealt with the values in morning prayer, the glorious soprano took that up and made it vivid with her singing of Harriet Beecher Stowe's "Still, still with Thee when purple morning breaketh." When it had been prayer at noontime, amidst the rush and hurly-burly of life, it was the full choir that rendered Dr. North's "Where cross the crowded ways of life." And when Dr. Evans came to the close, speaking of prayer in the cool of the day and in the evening of life, the chimes of the organ, located in a distant tower, brought the entire service to a close by again using the hymn in which the congregation had first joined, "Sweet hour of prayer."

It all seemed unusually effective to me. I was told by members of the congregation that it was not as effective as some other services had been, but it was certainly effective enough to make this evening spent in the Dayton church an experience to be remembered. And I see no reason why the same method might not be used effectively elsewhere. It is, to be sure, especially adapted to the requirements of the radio. But it was also plain that the breaking up of the sermon into short periods, each lightened and illustrated by some familiar piece of sacred music, made its impression on those who were within the church, as well as it was reputed to impress those who listened over the air. It is an idea in which any pastor with a fair appreciation of the resources of church music and any live choir can co-operate. I should think that many a minister who has been wondering what to do with his evening service would be glad to consider something along the line that Dr. Evans has worked out.

## What the Readers Say

Gentlemen:

The enclosed paper may be of interest in your department of church methods. It is an annual custom in our church, and is proving very helpful to old as well as young married folk.

There were sixty couples present last night—all of whom I had married. They came from distant places in some cases. Sincerely yours, Harold Francis Branch, Albany Park Presbyterian Church, Chicago.

Tonight at the 8:00 o'clock service, we welcome the young married folks whom Dr. Branch has united in marriage since the beginning of his pastorate in this church. They are scattered all over the city and all over the state, and from Arkansas to California. They, of course, will not all be present tonight but

letters will be read from those who are absent, and we are heartily glad to welcome our young friends. Dr. Branch preaches on the topic, "Ten Commandments for Wives, and Ten Commandments for Husbands." A copy of these Ten Commandments will be placed in the hands of the evening worshippers as they leave the church. This service is an unusual custom of our church. Our pastor feels a special interest in, and a special responsibility for these folk whom he has married and in this way tries to keep in touch with them. May God richly bless us all tonight as we think of married life and its responsibilities and opportunities.

Gentlemen:

Just cannot get along without the *Expositor*; so full of up-to-the-minute suggestions. I have



been a regular subscriber for more than 20 years. Rev. Chas. E. Mummey, Warwood Presbyterian Church, Wheeling, W. Va.

#### *The Expositor:*

Please discontinue sending me the *Expositor* when my time shall have expired. I have been a subscriber from almost if not from the beginning of the life of the magazine. I was a subscriber to the Twentieth Century Preacher, which I think you took over and have never missed an issue. But I shall probably retire from the pastorate January 1. I have been preaching the gospel for sixty years, and my sight is failing me. The *Expositor* is a splendid magazine, and it is a blessing to any preacher. I regret to give it up. It has been a great help to me. May many blessings continue to abide with you. Faithfully, your fellow worker, A. J. Holt, Punta Gordo, Florida.

Dear Sirs:

Enclosed you will find my check for \$4.10, for which please renew my subscription for the *Expositor* for another year, and also send me the Advanced Standard Teacher Training Course as advertised on the reverse of your Cut Catalogue. Although I don't always have time to read the *Expositor* as much as I would like to be able to read it, I should not want to try

to administer a Church without its monthly visits of inspiration and suggestion. Yours truly, Herbert H. Holland.

#### *The Expositor:*

Would a "thank you" be refreshing to a managing editor after he has mailed repeated expiration notices? At least I appreciate your reminder. In the scrapping of mail "after vacation" the waste basket seems to have claimed some things it should not. Please keep the *Expositor* coming. Enclosed find check. Sincerely, J. F. Menius, Lillington, N. C.

#### ANNOUNCEMENT SLIDES

Rev. David A. Johnson of Kearney, Nebraska, has worked out a method for making song and announcement slides by using his typewriter in combination with ordinary slide material. His description of the process leads us to believe that many pastors would be glad to have the information. After being used the slides can be filed away for future use, which would save both time and expense if programs or titles are to be repeated. Rev. Johnson plans to advertise the process of making the slides. Have you examined the advertising copy in the back of the issue? If you have not already done so, make sure this slide making process does not escape your notice.

### Advertising the Church Advertising and Evangelism

JAMES E. BELL

The church is not a good advertiser. For this service it is untrained. In college, seminary or university most ministers have had not a single course dealing directly with church advertising. Besides, "the business of the church is not business"—and in some such strange anomaly as that the church has stuck fast.

The church has had a building over which has been spread a sense of the sacred. But the attitude has been, "Now here it is, and you would do well to come into it. But if you do not come, on a general invitation and of your own accord, so much the worse for you, not us."

And now as this attitude is changing, aided by the agencies of advertising, the church finds itself unable to give ample and adequate voice to the more recent and reasonable point of view. In the large our ministers have been preachers, not printers; readers, not writers; more ponderous than popular. And it is not easy for them to gather up the extensive life of the church and set it down in advertising space with lightness and gladness and the sure insights of interpretative power. It is difficult for men of the cloth to turn to type and make it talk, as type can talk. Indeed, it is no light matter to take this immobile institutional life of the historic church and bring it into the

midst of this teeming, streaming work-a-day world.

Recently, in a college of the Middle West, a class of students was discussing this same matter. The football star ventured out loud that we are coming upon a new day. No longer is the church staidly saying, "You ought to come" to it, the church is coming after you. At times and in ways unexpected it will seek you out. A fellow student caught the shift in emphasis. That night he called on the football star. He told him he had never been sought by the church; but that when this attitude was operative, he would have an immediate interest.

#### The Idea of Advertising Is Not New

However novel in its present forms church advertising may appear, we can find in the historic movement of Christianity the root-idea of modern advertising. In the Prophets of the Old Testament there was repeated resort to the devious devices of the most artful, even spectacular, advertising. In strange dress or undress, in the names given to their own children, they presented and pictured the meaning of their message. And in the courts of the king as well as in the courts of the sanctuary, before the people of the festivals as well as the wayside stranger they brought their emblazoned beings and in all urgency carried their

message. Truly they trusted their ministry to the trumpet.

In Jesus himself we find telling tribute to the triumph of advertising. He had an advance agent. John the Baptist went before Him as a forerunner and forthteller. He was a voice. Jesus was an open-air, peripatetic preacher, speaking on the hillsides and moving among the multitudes. Once, as his boat grated upon the sands of the beach, he was met by a multitude. And thus he spoke, with the boat for his pulpit, the moving multitude strung along the shoreline as his audience, the rolling waters as the music, the hillside as the sounding board, and the dome of the sky as his illimitable cathedral. Moreover, he used a newness and directness of diction—"never man so spoke." And about it all he put a bit of beauty. His timeless truths He wove into the lattice of parable, mounting His message on a memorable framework. Indeed, the very gist and genius of the gospel is that it is news, good news, tidings that must be told. Its first and foremost adherents were heralds. Advertising has kinship with evangelism.

Institutional Christianity, the less graphically, also has borne testimony to the value of advertising. Here the Catholics have led us all. Making no use of the advertising space of the newspaper, Catholicism still has talked to the public in the silent speech of site and structure. As one looks along the avenue or boulevard one will be attracted by spire and tower of some commanding church. The church also has called to its service bells and chimes. 'Anyone passing a Sunday morning in that great gray city of London will be moved beyond measure by the ringing of the church bells and the sweet summons of the chimes. Moreover, the church has its story in the Scriptures, and thru this book it has broadcast its message. The present trend toward skyscraper church buildings in the great cities is not without advertising power.

#### Modern Church Advertising

The modern church is developing its own technique for advertising purposes. Almost every such church makes use of the weekly bulletin. Whether it shall be mailed out during the week, thus reaching every member, or be handed out on Sunday, thus reaching some members and the visitors, is still with not a few a question. But that the weekly bulletin is invaluable all agree. On its form, however, there is less agreement. Until rather recently almost all churches have used no little of continuous copy—stale stuff—in the way of staff, church building, official directory. These minor matters after one or two readings (the list) have been consumed from a third to a half of the bulletin.

Neither has the bulletin-maker always had a nose for news. This requires a scent not always secured in the seminaries. And yet it is

a matter of vital importance to the parish life and needs wider expression in the bulletin. But news thus printed should be of church-wide interest. From the newspaper, with its shorter lines, catchy captions and wealth of news, the church bulletin still has something to learn. But it is quickly gaining ground. Its best representatives would be owned and commended by newspaper men.

For all that, one could wish a warning touching the bulletin. There should be room in it for a bit of beauty. Especially is this true if it is distributed on Sunday morning. Thus it might be a help to those who go to worship "to sun their souls as do singing birds in the sweet light of sunrise."

#### Effective Use of Letters

In these days when our desks are deluged with inconsequential mail it is well to wonder whether the letter serves. Some there are who think it is of doubtful value as an advertising medium. I myself think the church can use the letter oftener and to greater advantage. If there are so many letters mechanical and stereotype, there is only the broader and better background for a letter that is different. At any rate, the letter is direct, offers abundant opportunity for the fine flavor of personality, and is rather inexpensive.

Not long ago an expert advertiser made proof of the worth of the letter. He found his church in debt. He decided to reach the membership with a letter, two letters—one to follow and finish the work of the first. He built his letter advertising around Valentine's Day. A short time before that he sent out his first letter giving the facts—crisply, happily. Then came the second, just before Valentine Day. In the center of his letter was drawn a large heart. Inside the heart ran the message, "Send your church a valentine." On the upper lefthand side he said, "This is Payday for Broadway"—the name of the church is Broadway. Then in large letters, just over the signature—to which all eyes involuntarily move—"And don't forget! Your valentine to your church is the payment of your pledge. Does Your Heart Beat Strong for Broadway? Next Sunday is Payday for Broadway." The advertiser reported to a conference of expert advertisers that the response was nearly 100 per cent.

There are other modes of church advertising—for example the parish paper. But these are passed by that we may come at once to newspaper advertising. This paid publicity is enlisting the interest of many churches, and it promises to win almost universal favor for it reaches almost all the people and at relatively reasonable rates.

#### What's Wrong with Church Advertising?

It is not surprising that church advertising suffers by comparison with the best advertising of business houses. It has had a shorter time in which to test itself, and those who advertise



the church are not experts in the field, giving their whole time to this sort of work. Church advertising declares its own defects, among which are the following:

1. It does not magnify the most essential. It is the preacher's name, often overshadowing the name of the church; the sermon subject, sometimes so strained as to be misleading; it is the church's capacity crowds; it is the leading attractions, sometimes subversive of the central convictions of the church.

2. Church advertising is now more competitive than co-operative. The churches try to "out-talk" one another, and it is not obvious that the good of all churches is in the forefront of the concern of each.

3. Often the space is overcrowded. The copy is like the sermon that must tell all. And in saying so much it says nothing.

4. Frequently the appeal is pitched on a low level. Showy and spectacular, one wonders whether the church is not a disappointment to the reader, who thus attracted, comes into it.

#### Advantages in Advertising

But the advantages in newspaper advertising are not far to seek:

1. It is good for the church to declare itself in public print. It will thus clarify not only the public mind on the function of the church but also that of the church itself.

2. As the church carries its life into the columns of the daily newspaper, the church will be called more largely into the daily life of the working world. As the agencies of advertising are enlisted by the modern church, it will be called away from the cloister, move more and more among men, and set itself forward in its special sphere of service.

3. Through its newspaper advertising the church will come into larger agreement with Mr. Wick of the Manchester Guardian when he says that an essential task of the church is to make righteousness readable.

#### SPECIMENS OF CARDS

Cards of regular post card size can be secured from church supply houses for use in creating interest

Yes, of course, we want you. We just had the finest time in our Class last Sunday. You missed it. I'm going to look for you Next Sunday.

It's a Long Hard Step from Sunday to Sunday without help. Prayer Meeting Step will help.

Are you fishing for a place to go? We'll give you a war mwelcome at our Epworth League. The Fishing is good in Our Camp.

## Gold-Mining in the Scriptures

### The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

#### THREE RICH THEMES FROM JOHN'S GOSPEL IN GREEK

##### 1. The Final Cause of Christ's Coming. John 3:17.

"Final Cause" is a bit of philosophical terminology, but its meaning is clear enough. The final cause is that real, chief, determining end or object for which anything is done or made. For instance, what is the final cause of punishment for criminals? Vengeance? Reformation? Society defense? Majesty of law? Our whole system of criminal jurisprudence will always be determined by which answer the nation accepts. Just so all theological, all religious thinking will be moulded by the accepted answer to the question, What was the final cause of Christ's coming?

"*Ou gar apsteilen ho Theos ton Huion eis ton kosmon hina krineh ton kosmon*, NOT AT ALL (very emphatic) did God send the Son into the world (*hina*, in order that, for the primary purpose) to condemn the world, *all' hina sothekh ho kosmos di' Auton*, but (*hina*, with the prime purpose) that saved the world should be through Him."

*Hina* with the subjunctive regularly expresses purpose; it indicates the final cause. In this verse *hina* appears twice, negatively, then positively, to answer the question: "Just why did God send His Son?" And Christ's answer gives our wonderful great theme.

First, Negatively. NOT with purposeful intention (*hina*) to condemn the world! True, the terrible fact stands out in human history, that the vast majority of mankind never has accepted Christ: then may it not be, that this was God's plan? That He never intended the majority of men to be actually saved? That He sent His Son with the chief purpose (*hina*) to leave the unbelieving masses "without excuse," and so justify Himself in condemning them?

Some theologians have in fact thought and taught just this. But Jesus said, "No! Not that at all! God's determining purpose was never CONDEMNATION! God sent not His Son into the world to condemn the world. Not this!" And then Christ's glorious answer is given positively. He first flings it out in verse 16, "*Houtohs gar ehgapshen ho Theos ton*

*kosmon hohste to Huion ton monogeneh edohken*, So indeed did God LOVE the world that His Son, His only-begotten He gave, *hina* (in order that) *pas ho pisteuohn eis Auton meh apolehtai*, with the purposeful intention that any and every one believing in Him should not perish, *alla eheh zohehn aiohnon*, but have ageless life." And now in verse 17 He reiterates that grand affirmation: "God sent His Son, *hina sohtheh ho kosmos di' Autou*, with the purposeful intention that *saved* should the world be through Him."

Then the sermon will press on insistently to show that God does really, earnestly, longingly *want* to save the world from all pain, from all unhappiness, poverty, ignorance, misery, from the scourge of war, and in a word, from all sin and consequent death. For *this* God sent His Son; this, His main objective!

Why then does God not actually save all men? Just because they will not let Him! And so there must be condemnation, though that was not at all what God wanted. Jesus sorrowfully affirms this in verse 19. "*Hauteh de estin heh krisis, THIS* indeed is the condemnation, *hoti phohs lelehluthen eis ton kosmon kai ehgapehsan hoi anthropoi mallon to skotos eh to phohs*, that Light has come into the world, and men lover rather the Darkness than the Light." And that choice was because of their own moral character: "*gar autohn ponehra ta erga*, for evil the deeds of them."

God does all to save: the man, in his unfettered freedom, refuses salvation: then what can God do? If the man be lost, who did it? Not God; Oh, not GOD! "They shall eat of the fruit of their own way."

## 2. Christ's Joy in Us, Ours in Him. John 15:11.

Here is a verse with many interpretations; we dare hope that our interpretation is correct, since it is surely the most heart-satisfying one. But we present the alternative ones.

"*Tauta lelalehka humin hina heh chara heh emeh en humin eh*, These things I have spoken to you in order that (with the full purpose that) the joy the mine may be in you, *kai heh chara humohn plehrothekh*, and (that) the joy of you (your joy) may become full."

Many and blessed things Jesus had been speaking at the sacramental table with his loved disciples; now he pauses to say, "I am telling you all these things, Beloved, that my joy may be in you, and that your joy may grow full." Beautiful words, but *pust* what does he mean? Particularly, what does he mean by *hina heh chara heh emeh en humin eh*? Many explanations have been offered.

Meyer gives, "that the same joy which I have may be yours." Goodspeed renders, "so that you may have the happiness I have had." The 20th Cent. N. T. translates, "that my own joy may be yours." Moffatt gives, "that my joy may be within you." The American Standard renders, "that my joy may be in you." While Weymouth interprets it in this way,

"that I may have joy in you." Passing over minor differing implications in these renderings, it is evident that there is one large difference.

The crucial question is, Was Jesus seeking joy for Himself and also for His disciples; or was He purposing simply the joy of His disciples? Weymouth implies the former; the others lean to the latter, though the American Standard is strictly colorless. But the Greek surely favors the broader, richer interpretation at which Weymouth hints. *Heh chara heh emeh* and *heh chara humohn*, though in close juxtaposition, are in such balanced contrast that it seems forbidden to refer them to one and the same thing. Jesus longed to find for himself a deep, divine joy in their spiritual reaction to His intimate communings with them, as well as that they should find a joy of perfect fullness in Him.

This is the more credible because of His confession earlier in their conversation that night; a confession of eager desire for holy communion with His own. (Luke 22:15.) The same human longing, nay, the same theanthropic longing, is shown in both; and both give sermon themes of surpassing sweetness and heart appeal.

It is true that at first sight John 17:13 seems to favor the other rendering; but, carefully considered, it does not invalidate our conviction that Jesus reveals a deep longing for joy in us, as truly as he desires that we have a perfect joy in Him.

## 3. Up from Service to Friendship: A Sacramental Meditation. John 15:15.

Jesus meets with his own the last time before His crucifixion. As they surround the sacramental table He converses with them in low, loving tones, and with most affectionate intimacy. The scene is sacred; the Speaker's words are full of divinest meaning. But it may well be that those sorrowful disciples treasured longest and in tenderest memory His loving words, "No longer servants now; you have come to be my dearly loved and cherished friends."

Blessed assurance to come from the Son of God! And blessed indeed are we, if we may hear the same words from the same divine Master, as we meet with Him at the same holy table!

"*Ouketi legoh humas doulous*, No longer do I call you servants, *hoti ho doulous ouk oiden ti poiei autou ho kurios*, because a servant does not know what his master is doing; *humas de eirehka philous*, but you I have called friends, *hoti panta ha ehkousa para tou Patros mou egnohrisa humin*, since all things which I have learned from my Father I have confided unto you."

First: What is the ascent from servitude to friendship, in actual experience? We accept Jesus as Master; promise obedience; prove unfaithful; repent; promise to do better; fail as before; miserable servants are we. What is



the trouble? We have been living on too low a level! Just "servants," with no high inspirations. Some day we begin to realize that if we could quite the *servant* class and rise to the *friend* relationship with Jesus it would make all the difference in the world! We long to make that ascent.

Second: How then can we enter into this confidential friendship relation with Jesus? "If a man love me he will keep my commandments;" so deliberately, thoughtfully give Jesus our heart. We can. Then higher

obedience comes. "If any one loves me he will obey my word; I will love him; my Father then will love him; and we will come to him and make our home with him." Longing for the friendship of Christ, deliberate giving up of the heart to Jesus Christ, love-born obedience, responsive love from Jesus and His Father, intimate fellowship with God in Christ: these are the steps of blessing up to the unbroken Friendship relation we are seeking! Henceforth He calls us not servants, but friends; and all life is new!

## Pulpit and Pastoral Prayers

REV. WM. L. STIDGER, D.D.

A new literature of Prayers has grown up in recent years. I have on my desk and frequently use them in my Prayer Meetings a dozen books of Prayers of various kinds and from different authors. I seldom conduct a Prayer Meeting that I do not read a Prayer from one of Bishop Quayle's Books of Prayers, either "The Climb to God" or "The Throne of Grace." I often use Dr. Walter Rauschenbusch's books of prayers in my pulpit. I use Bishop Thierkield's compilation of prayers.

Preachers are more interested than ever in the prayer that is made in the church service.

No longer is the minister contented to pray a hackneyed prayer which includes a type of formulae, making requests for everybody in the Government from the President of the United States down to the Town Constable. That day is gone. Neither does the alert preacher "Pray his way around the earth" as he used to do. There is a new technique in praying.

Nor is the preacher longer content to pray in a public gathering just because it is customary for a prayer to be made. He wants to do that praying so earnestly, and so uniquely that it will stand out and be a real part of that public gathering, whether it be a Noon Day Lunch Club, a banquet or a church service.

The first thing necessary in the technique of public prayer is brevity. Most public prayers are too long. I remember hearing an American preacher in London who prayed 12 minutes and his sermon was 20 minutes long. I went to sleep and when my wife woke me up I thought that the brother was in the midst of the sermon. But he was still at his prayer. They may stand for that kind of praying in London—for they are hardened to almost anything in the British Empire in the way of pulpit endurance—but the minister who would pray for 12 minutes in an American pulpit would not have that particular pulpit very long.

A bright, cheerful, reverent, brief prayer is a joy to the souls of the congregation and a delight to the heart of God.

Several ministers in our day have actually made reputations in certain cities because they had good common sense enough to make their pulpit prayer brief.

The second thing necessary in the technique of public prayer is reverence. No preacher should approach the Deity in a careless spirit, for he not only offends the Deity but he offends good taste and he offends his congregation. The following extemporaneous prayer is one used in my morning service and so many people told me how much good the prayer had done them that I learned people want reverence first of all in public prayers.

### We Come Not to Thee Carelessly

Oh God, our Father, we come not to Thee carelessly!

But we come as those Orientals who remove their shoes, and walk with reverent feet as they enter their temples and approach their altars. So come we to Thee this Sabbath morning. We come as those who walk Heavenly ways and Holy Places and are aware of that privilege. We do not assume to come to Thee listlessly, nor indifferently as a mere matter of habit or form. We do come to Thee, not tossing off our prayers with our minds and our hearts far away, but on this Sabbath dawning we concentrate our hearts and thoughts and love on Thee. We come with eagerness in our hearts and with love shining in our eyes. We come with intense earnestness. We come with enthusiasm. We come with belief and faith and hope in our hearts. We come to Thee as we would come to our own Fathers, praying: 'Our Father which art in Heaven—Amen.'

The third requisite and technique of public praying is the spirit of Gratitude. The spirit

of gratitude expresses the universal desire of the average American congregation. We are a grateful people but we are also a shy people when it comes to giving public expression to our most sacred thoughts. The average American man finds it hard to say much about his affections. Therefore he is grateful when the preacher expresses for him his feeling of inner gratitude for the many favors that God bestows upon him. He likes to feel the note of linking life with prayer. He likes to feel that the preacher, as he prays, has had some contact with actual life as it is lived every day. The prayer that weaves actual human experiences into its fabric and carries that beautiful fabric to the Throne of God is a prayer that appeals not only to God but to the mind of the average man and woman. We like to feel the touch of reality in our prayers. We do not like prayers that have indefinite phraseology, that aloofness which makes one feel that the man who is praying is talking with a far off God about something that is unearthly, ethereal, and has naught to do with human life as it is lived down on the streets and highways of modern life. The following prayer illustrates what I mean by a touch of gratitude and reality:

#### **We Thank Thee for Those Who Have Healing in Their Wings**

Dear God of all love and healing we thank Thee for all of those who come with healing in their wings.

We thank Thee for those doctors we saw this week, with the touch of tenderness and the skill of Science, delve into human bodies, with health and happiness at the tips of their fingers. We thank Thee for the skillful touch of that doctor who found his way down into the brink of a noble woman's brain in that wonderful Mastoid operation and saved her life.

We thank Thee for the nurses whom we saw standing by with quick motion and kindly interest and serious intent, quick to respond to the call of need, prompt to serve, and trained to meet each emergency with certainty and serenity.

We thank Thee for the Hospitals which we call the Houses of Hope. We thank Thee for untold hundreds who go into these Houses of Hope thinking they are doomed for life, and find freedom from worry and disease. We thank Thee for those men and women and little children who are made strong and healthy and happy in these Houses of Hope.

We thank Thee for hospitals, and doctors, and nurses, but we thank Thee most of all for the Christ who came with Healing in His wings, to cure blind eyes, palsied limbs, leprous blood streams, broken bodies and broken souls.

We thank Thee for all who come with healing in their wings. Amen.

The fourth requisite of Prayer Technique is

to have cheerfulness and color in public prayer. I illustrate it with these two prayers, one a prayer for the glow and glory of color in our lives and the other a prayer of thanks for the song in human lives. People have enough depression and gloom. They want to be lifted up on the wings of prayer when they enter a religious service. Dr. Parker used to say at the close of his great ministry: "If I had my ministry to do over again I would preach more to broken hearts." People want to be "Taken out of time and made to feel Eternal" when the gates of prayer and opened. They do not want to be further depressed; and, after all, public prayer is just what it is called, "Public Prayer." It is offered to God for the sake of those who are in that particular congregation; and everybody there is personally interested in what you are telling God about them, asking God for, for them; reporting to God about them. And they have a right to be as much lifted up by public prayer as by public singing and preaching. The reactive influence of prayer on a public audience is important. I illustrate:

A man came into my congregation the morning I happened to offer the first of these two concluding prayers with which I illustrate this article. He had had a hard, depressing week. Financial reverses had come to him in his business. He was blue and discouraged. He sat on the front seat. I knew him well and was surprised to find him that morning with a long face. Ordinarily he was smiling and cheerful.

I forgot him but had a distinct sub-conscious memory of his depressed face. When I went to prayer I had him in mind. I knew that he needed to be lifted up; to feel grateful for something, even if he couldn't think of any single thing to be grateful over. I prayed the first of these prayers for HIM.

After that service was over he came up to me the first man, took my hand in his, with a courageous smile and said: "That prayer this morning lifted me clear out of the worst dumps I have been in for a year. Thank you for that prayer. I shall never forget it."

#### **Thou Father of the Fall We Thank Thee!**

Oh Thou Father of all time we thank Thee this Sabbath morning! We thank Thee that Thou hast filled our world with color; that we see Thee as the Father of the "Tongues of Flame" on every Summac tree, and the "Rushing mighty winds" that sweep through the upper rooms of our lives these holidays. We thank Thee that in these holidays our sons see visions and our old men dream dreams and our prophets prophesy, and our poets sing infinitely beautiful anthems.

We thank Thee that Thou has put color into our lives, Thou Father of us all; crimson and gold, and coral. Thou hast hung rich tapestries on the hills of our lives and Thou hast spread over the lawns



of our lives Oriental rugs of falling crimson and golden leaves. Thou hast hung in the windows of our souls sunsets of splendor and glory. Thou hast filled our streets with color in the hats and gowns of women and children. Thou hast splashed every tawny field and hillside with color like a prodigal Whistler.

And Thou hast not only filled our life with color but, Oh Thou Father of us all, Thou hast filled our lives with comforts. Our barns are full of corn and our bins are running over with yellow wheat. Our lofts are bursting with hay and our cellars are odorless with fruit. When Autumn winds chill us through, Thou hast sent the blood stream coursing through our veins to warm our hearts and to bring the glow to our cheeks. Thou has also given us cozy fires and hearths of happiness. Thou hast made of our homes cozy corners of comfort where we may have companionship with each other and with Thee. Thou hast made this church a haven of hope; and Thou Father of us all, Thou hast given us the feel of faith this glorious morning.

For all of which we offer our thanks and our adoration! Amen!

Cheerfulness is a requisite of Prayer. We have much to thank God for in the color that he adds to life, and for the song that throbs its way through every day. In the following prayer I have tried to thank God for the singing with which life is filled:

#### Be Thou the Song in Our Lives!

Dear God, be Thou our song this evening! Be Thou our Vesper Hymns! Be Thou our great Angelic Choruses. May we hear Thine Angel Choirs singing through the shadow-time this dear Sabbath evening as we worship.

And may we hear Thine Ancient Poets; Thy Davids, Thy Homers, Thy Virgils, Thy Brownings and Thy Tennysons singing to us this night—for they are Thy Soloists in the great Choir of Time and Humanity.

Be Thou our song, dear God, and sing to us such Lullabys as Mothers sing to tired children at twilight when the shadows fall about them and the lie down in the lap of love and feel the Everlasting arms about them.

Sing Thou to our child hearts the Lullabys of Thy winds, and Thine evening stars. Rock us to sleep as Thou dost rock the wee birdies to sleep in their nests in the trees, and sing Thou to us as Thou dost sing to the little grey leaves of the Olive trees. Sing to us as Thou dost sing to the grass in the fields. Sing Thou to us through thy running streams, and Thy winds sighing through deep canyons and through pine forests and along the sea where the surf sighs and moans.

Sing to us, Lord God of all singing; and may we hear Thy voice not only in the great anthems of the sea-winds, and in the great choruses of the trees, and the lullabys of the little leaves; but that we may also hear the still small voice of Thy love this Vesper Hour.

Lord of all songs and singing, sing to us tonight. Amen! Be Thou our song! And Amen again and again!

Dear God we Pray Thee for the Rich Reverences of Life!

Bring back once again our reverence for little children. Give to us that fine reverence and understanding that was in the heart of Jesus for children.

Bring back that ancient and beautiful reverence that another generation used to have for old age and hoary heads and wrinkled faces of toil and years. That was a beautiful thing. We must not lose it out of our lives.

Bring back the beautiful reverence for God's house and may we sing in our lonely souls once again, "I was glad when they said unto me, come let us go unto the house of the Lord." And when we get into the House of the Lord, dear God who abideth there and here—may we have such reverence as the ancients had in the presence of the Ark—such reverence as makes us approach Thine altars and the house that contains Thine altars as men with unsaddled feet once more.

And may we have that ancient and beautiful reverence for Thy book which our mothers and fathers had. It has been bandied about so much through careless minds and more careless hands that much reverence for it has been lost. But let us here learn to handle that book as the little children whom we saw in the classes this morning handled it when they were allowed to have it in their tiny hands and were told: "You may now hold God's book for a few minutes!" What reverence, and love and awe we saw in those childish faces! What a spirit of reverence was there when those wise teachers, said in tones that carried respect: "You may now hold God's book for just a little while!"

And may we learn a new reverence for the Christ of that Book this day before we leave this House of God, because the preacher has made us see that Christ in heroic, and Divine mould!

Dear God, we pray Thee for the Rich Reverences of Life! Amen!

#### A GIFT TO JESUS

What can I give him,  
Poor as I am?  
If I were a shepherd,  
I would bring a lamb;  
If I were a wise man,  
I would do my part;  
Yet what can I give him?  
Give him my heart!

—Christina Rossetti

## Illustration Department

*A Sermon Without Illustrations is Like a House Without Windows*

### Pearls for Preachers

REV. WILLIAM J. HART, D. D.

#### KEEPING THE YOUTHFUL HEART

**Prov. 23:7.** "For as he thinketh in his heart, so is he."

Sitting at the head of the table on her eighty-seventh birthday, the mother of Frances E. Willard quoted the following lines:

"Never, my heart, shalt thou grow old;  
My hair is white, my blood runs cold,  
And one by one my powers depart,  
But youth sits smiling in my heart."

—From *Anna A. Gordon's Life of Miss Willard*.

#### BIRTHDAY AND NEW YEAR THOUGHTS

**Psa. 91:2.** "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

I would not feel regretful when the silver threads appear,  
When the sense that life is fleeting grows with ev'ry passing year,  
When the sons that I have nurtured have grown up to manhood strong,  
And the gentle, loving daughters speak of childhood past and gone.

I would not feel regretful as each decade of my life  
Brings me nearer to the future and the ending of the strife;  
As, reviewing all the journey, I can count the milestones passed,  
And see that fewer yet remain, and nearer comes the last.

The Lord has been my Refuge, and His arm has been my stay  
When dangers sore have threaten'd me and mountains blocked my way.  
His love has been the pillow where my heart has found her rest,  
When burdens have been cast on Him and sins have been confessed.

O Jesus, mighty Savior, keep me faithful to the end,  
Give power in loving service the remaining years to spend;  
Then shall I not regret to hear, as shadows flee away,  
"The Voice of my Beloved," "Rise up and come away."

—F. Allen.

#### THE THANKFUL SONG

**Eph. 5:20.** "Giving thanks always for all things unto God and the Father."

Bringing to a close her articles in *The Ladies' Home Journal* on "The Hard Roads of Melody" (an autobiography), Mrs. Carrie Jacobs-Bond, author of "A Perfect Day," said:

"I believe the best way to end this story would be with a thankful song which I wrote one day as I walked on my hill-top at Grossmont, looking into the glorious Pacific just as the sun, like a great crimson lantern, let itself sink into the gray mist, while I heard the small sounds that come from down in the valley at evening—the last chirp of a bird, the croon of a cricket; and over all, that peace which passeth understanding. I was thinking how glad I was that I believed in God, when these words came to me:

"Dear God, how kind You are to me  
To give me all Earth's beauty free—  
The birds to sing through all my life,  
The flowers to bloom on paths of strife,  
A mountainside where I may roam,  
A little path that leads me home,  
A sky of every shade and hue—  
And then, dear God, to give me You!"

#### LOOKING AT THE CHART

**Micah 4:2.** "He will teach us of his ways, and we will walk in his paths."

"Where are we, captain?" asked a passenger on an Australian steamer several days out from the California coast. "Come with me to the chart and I will show you," came the courteous reply. "You see," said the captain as the two bent over a well-worn map, "there are three routes to Australia from the port we just left. That one there is the one usually taken; there, designated as Number 2, is the route I preferred to take; and this one here, Number 3, is the one the company ordered me to take and that is the one we have taken. We are right here just now." The world's way, my way, and Christ's way. Which am I sailing?—*The Sunday School Times*.

#### OFFERED HER THE MORNING STAR

**Rev. 2:28.** "And I will give him the morning star."

Once I knew a woman who was fighting an ugly inward battle, half in faith, and half in fear lest it go against her. And one day she



read, in the Book of the Revelation of St. John the Divine, the promises made to him that overcometh—I will give him the hidden manna—a new name—the morning star. A night or two later, thoroughly tired with the stress of the conflict, she went to bed early and slept heavily. Many hours later she awoke suddenly as if somebody had spoken to her, or touched her. She saw nobody in the room. With a mind still clouded by sleep she looked toward the window and there, through one pane, a lovely star was shining. That was not strange at night and in the country. But then it seemed as if she were led to the window. She looked out. In a grey-green sky above a dim blue hill her star shone all alone. She touched a match and looked at her clock. It was about half-past three. Was our Lord offering her the Morning Star? That is what she thought.—*Marguerite Wilson, in "The Radiant Tree."*

### THE MINISTRY OF STORM

**II Cor. 4:17.** "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

We were going through a great furniture manufactory, when our guide, the superintendent, pointed out to us a superbly grained and figure sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest selected timber of its kind, and the secret of the intricate and beautiful graining (I doubt if you would ever guess it) it just this: that the trees from which it was taken grew in a spot where they were exposed to almost constant conflict with storms."

What a suggestive fact! How nature is continually contributing to the true interpretation of human life! The storm beaten tree develops the closest and finest and most intricately woven fibers. When it is cut down and the saws lay bare its exquisitely figured grain, the cabinetmaker selects it as the material for his finest work. So with the human life beset by sorrows, tests and trials. If it stands the storm, how the wind of God strengthens and beautifies it! What fineness of feeling and character grow out of the tossing and straining of which it has been subjected! There can be no such rare pattern of fiber in souls that grow in the sheltered places of life. We need life's stress. Character cannot be developed into its strongest and most beautiful forms without it.—*B. James.*

### GLAD HE MADE A DECISION

**Isa. 55:3.** "Incline your ear, and come unto me: hear, and your soul shall live."

A Cambridge athlete, closing an address in London, urged all present who would accept Christ to stand up. Dr. W. T. Grenfell, then a young medical student, was present. Said he: "There were a number of my friends in the meeting and I felt chained through fear

to my seat. Sitting in the front semi-circle of seats were almost a hundred lusty lads, all dressed alike in sailor suits. They were from a training ship in the harbor. Suddenly one smallish boy got up and stood there, the target of many astounded eyes. I knew well what it would mean to him, when the boys got back aboard, and it nerved me to stand up also. This step I have ever since been thankful for. It is invaluable to know where you stand."

### BOUGHT HIS BIBLE IN PENNY PARTS

**Psa. 119:24.** "Thy testimonies also are my delight and my counsellors."

The Rev. W. Kendall Gale, of Madagascar, tells in the *British Weekly* of his great-grandfather, who became a well-known local preacher, Thomas Robinson. "He was a simple herdsman, taught to read and write in one of Wesley's chapels, standing amid . . . a wide-flung Yorkshire moor . . . My great-grandfather bought his Bible in penny parts in the early days of the Bible Society. These penny numbers his mistress had bound for him in strong leather, with his name 'Thomas Robinson,' printed on a small red morocco slip on the cover. That Bible is my mother's most treasured possession, and comes to me when she passes on. That day last September (1925), when I said 'good-bye' to my mother to return to my work here, I read to her from that Bible, and what should I read but the 23rd Psalm and the 14th of John?"

### AGE IS OPPORTUNITY

**Job 32:7.** "Days should speak, and multitude of years should teach wisdom."

Speaking at an alumni banquet, at the fiftieth anniversary of his graduation from Boston University in its first class, Dr. C. L. Goodell closed a remarkable address with these challenging words:

Most of our classmates have already made that great adventure which men call death, but which God calls life. It makes the heart beat fast to think of carrying on our student-ship together where the great Teacher sits at the head of the table and we shall think God's thoughts after Him.

"Why should it be a wrench

To leave our wooden bench,

Why not with happy shout

Run home when school is out?"

We go to prove our souls. We shall arrive in God's good time. But even so, we are not ready to hang up our swords and our shields with our wreaths in the high halls of memory. The call to battle never stirred us more than it does now, and we may yet win by wisdom where once we won by might.

"For age is opportunity no less

Than youth itself, though in another dress;

And as the evening twilight fades away

The sky is filled with stars invidious by day."

### HAGEN'S MOTTO

**Gal. 6:9.** "If we faint not."

The other day on a Massachusetts golf

course, Walter Hagen, the famous golfer, made one of the most remarkable shots on record. His ball had fallen into a deep sand trap by the side of the green. The ball lodged well up on the steep side of the trap that was farthest from the green, and, moreover, it lay in long grass. It was almost impossible to get a firm foothold on that slope. The situation appeared desperate, but Hagen's motto is "We faint not." Fixing his feet as solidly as possible, he drove at the ball with force enough to send it a hundred yards. It went straight across the trap, struck the opposite bank, leaped high into the air and came almost straight down but just on the edge of the green above, and then deliberately rolled into the cup. "We faint not" won.

That is the way to win in all the difficult situations of life. Let us never despair. The Christian of all men, must never despair. He can always, with Christ's help, turn apparent defeat into glorious victory.—*Dr. Amos R. Wells.*

#### WANAMAKER'S NEW YEAR PRAYER

**Psa. 48:14.** "For this God is our God for ever and ever: he will be our guide even unto death."

A prayer written by his own hand on a small sheet of paper, which had been preserved in John Wanamaker's desk for twenty years, was found by his biographer, Herbert Adams Gibbons. This was written "at midnight, December 31, 1901, approaching Colombo, Ceylon." In it Mr. Wanamaker said: "I give myself to please and obey Thee, asking that Thou wilt deign to be my guide at every step of my life." It ended with the plea: "Oh, Lord, help and hold me on the Indian Ocean near India!"

#### THE TEACHER'S LOST CHANCE

**II Cor. 6:2.** "Behold, now is the accepted time; behold, now is the day of salvation."

To every earnest Sunday School teacher there come times when she must feel acutely the spur of that poignant line, "I shall not pass this way again." Quickly, if at all, the helpful, inspiring word must be spoken, the gentle admonition, the encouraging message, the word that will point to Christ as Savior and Lord.

This feeling is especially strong when a visitor comes to the class, a girl or boy who is perhaps quite outside of church or Sunday school influences and whom Providence has brought for the one time, and may never bring again.

Some time ago such a girl came into my class; she was about sixteen or seventeen, somewhat shabbily but showily dressed, and much powdered and rouged. She lived in the city but was visiting "over night" at the home of one of my pupils.

Ever since her visit I have been haunted by the memory of the two big brown eyes that stared at me from the little, painted face. She

was noticeably attentive, though she took no part in the discussions. What I have regretted ever since that Sunday is the fact that the lesson discussions that morning were rather wide of the real "heart of the Gospel" which was probably what she needed most to hear.

"But I'll bring in something as direct and helpful as I can before the bell rings," I promised myself. Alas, the bell rang before that opportune moment arrived.

"You will visit us again, I hope," I told her, after school was dismissed.

"Yes, ma'am, sure," she responded promptly—but never again has she come. I have simply the memory of those peculiarly searching brown eyes, set in the little, painted face.

Did I lose an opportunity to point her to the Saviour? Will the opportunity ever be given to me again?

"I shall not pass this way again." All of you know the rest of the familiar quotation. It is a good one to memorize and for the teacher to take into her heart of hearts!—*By Bertha Gerneaux Woods.*

#### WHY NOT

**Luke 16:8.** "For the children of this world are in their generation wiser than the children of light."

"Years ago in Glasgow I was hurrying to a meeting in a distant part of the city one Sunday morning before the cars were running, and noticed what was then quite a new thing, the pavement chalked at intervals with invitations to a hall. I stopped a policeman and asked him what it meant.

"These are Socialists," he said, 'and since very early morning they have been out and about, inviting the whole universe to a little place that will scarcely hold anyone. Believe me, sir, I disagree with them, but men so much in earnest as they are, are sure one day to sweep the city. What can hold them? What can keep them down?' And then he added, 'Why are you ministers not out and at it too? You have a far better case and more glorious. If you would only work for it as these men do for theirs, why, you would sweep the world.'

"I have often since then thought of my unknown policeman and his prophecies. That the sons of this world are for their own generation wiser than sons of the light is only too sadly true. But why should they be?"—*Arthur John Gossip.*

#### RESPONSIBLE FOR THE LAD

**Isa. 8:18.** "Behold; I and the children whom the Lord hath given me."

Said Dr. J. Wilbur Chapman in one of his evangelistic sermons:

"I was standing in Tiffany's great store in the city of New York, and I heard the salesman say to a lady, 'Madam, this pearl is worth \$17,000.' I was interested and said, 'Please let me see the pearl that is worth



\$17,000.' The salesman put it on a piece of black cloth and I studied it carefully. I said, 'I suppose Tiffany's stock is very valuable?' and as I looked around that beautiful store, I imagined them bringing all their stock up to my house and saying, 'We want you to take care of this tonight.' What do you think I would do? I would go to the telephone and call up the chief of police and say, 'I have all of Tiffany's stock in my house, and it is too great a responsibility. Will you send some of your trusted officers to help me?' But I have a little boy in my home, and for him I am responsible. I have had him for nine years, and some of you have just such another little fellow. I turn to this old Book and I read this word: 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' It is as if he had all the diamonds and rubies and pearls in the world and held them in one hand, and just a little boy in the other, and the boy would be worth more than all the jewels. If you would tremble if you had seventeen million dollars worth of jewels in your house one night, how shall you go up to your Father, and the lad be not with you?"—*Selected.*

#### LATE AFTERNOON

**Psa. 21:13.** "So will we sing and praise thy power."

Let me not reach the journey's end  
With my life's message unexpressed.  
Until I sing the song God gave  
Let me not rest.

No massive music it may be,  
No surge of passion like a sea,  
Only a lyric prayer of trust  
And confidence in Thee;

Only a psalm of conquered fear,  
"This poor man cried and Thou didst hear  
And answer him"—so runs the song,  
No better message, be the day how long.  
—Charles Carroll Albertson.

#### THE LOOK AHEAD

**Phil. 3:13.** "Forgetting those things which are behind, and reaching forth unto those things which are before."

I am done with the years that were; I am quits;

I am done with the dead and old;  
They are mines worked out, I delved in their pits;

I have saved their grain of gold.

Now I turn to the future for wine and bread;  
I have bidden the past adieu.

I laugh and lift hand to the years ahead:  
"Come on! I am ready for you!"

—Edwin Markham.

## Pastor and Young People

### Wide-Awake Comrades

PROF. G. FRANK BURNS, D.D.

**Third Degree: The Court of Comradeship.**  
Requirements:

1. Learn the books of the Old Testament.
2. Be a member of some Junior Society.
3. Attend Prayer Meeting.
4. Relate the story of the feeding of the Five Thousand as recorded by John. (A boy has five loaves and two fishes.)
5. Name four important cities of ANY state.
6. Do a kind deed every day.
7. Be ready to do what your pastor asks of you.

**Initiation:** (The candidate, having passed through the Court of Friendship and the Court of Love, is brought blindfolded before the Grand Friend who interrogates him.)

**Grand Friend:** Have you met the requirements of the Third degree?"

**Candidate:** "I have."

**Grand Friend:** "You are now passing through the most dangerous part of your jour-

ney, my friend, and you must be very cautious. Do you promise to keep all a secret?"

**Candidate:** "I do."

**Grand Friend:** "You will therefore begin your journey."

**Comrade:** (Knocks three times.) "We must seek entrance into this dark tunnel."

**Sentinel:** "Who goes there?"

**Comrade:** "A candidate who desires to penetrate the recesses of this dark tunnel."

**Sentinel:** "Enter, and may God protect you, for the way is dark and dangerous."

**Comrade:** (Enters and picks his way carefully over stones and slippery places.) This way is rough and the stones cut my feet, and, oh, how slippery the ground is. This cave has not been entered in many years and I know there must be reptiles living here. Hello! what is that crawling over my feet (A rope is the snake). What! another snake, (draws rope across neck of candidate). I must play the part of a comrade to this boy that harm may not come to him." (Kills the snake.)

**Robber, No. 1:** "See, there they come. Let

us wait till they reach us and we shall hang them to this tree."

Robber, No. 2: "Yes, let us hang them until they die; then we can take their money and go our way."

Comrade: "Let us turn back; I hear robbers plotting. Alas! too late; they are on us." (Robbers seize them and tie rope about neck of candidate to hang him. Another comrade comes along just in time to save the boy.)

Comrade: "We are almost to the end of our journey. To get out we must climb this high mountain (large scaffolding made for purpose). Now we are safe and at the end of our journey. I have been your comrade all the way and should, you ever need me don't hesitate to call. I shall be at your side. Farewell." (Comrade

leaves candidate standing until he grows tired of waiting for some one to remove the blindfold from his eyes; he then removes it himself and finds one in front of him with a mask on his face.) Blindfold replaced and candidate told to find the room out of which he started.

Candidate, repeating: "I promise to join the company of all boys who are on perilous journey to help them in their dangers and to be their comrade at all times."

Comrades: "So may it be."

Password: Partners for life.

Grip: Three fingers and thumb interlocked.

Salute: Two fingers extended with thumb pressed against them and drawn rapidly from above eyes to the side.

Knock for entrance: Three raps.

## The Pastor and His Young People

REV. RICHARD K. MORTON

Outlining definite plans is my sole purpose in this article. I am leaving theories for other occasions and for other writers. I know how exceedingly perplexing the young people's work in a church often is, and how responsible the pastor feels, regardless of what assistants are actually in charge of the work, for being prepared to make practical and original suggestions. I shall simply follow the outline method, leaving to evaluate and apply the suggestions as you may choose:

1. Propose the study of the lives of great saints and Christian heroes. Have the young people come to understand why the different orders of eremites, monks, and friars developed. Then also introduce them to a study of the light thrown upon early Christian practices by such classics as the King Arthur legend, King Olaf's Saga, Beowulf, and other Northern tales of adventure and romance. There is an equally stimulating field in French medieval romances which will strongly stimulate youthful study.

2. For other reading let them delve into the Kalevala poem of Finland, Augustine's Confessions, Venerable Bede's work, Geoffrey of Monmouth, William Langland's "Piers Plowman," and Sir Thomas More's Utopia.

3. Have them also watch the newspapers for interesting items which suggest illustrations for religious themes. Others could be detailed to watch for particularly apt material in religious, scientific, and literary monthly or weekly magazines.

4. Give them practical knowledge of what lies behind many news stories printed in the newspapers during any average week. Point out what causes have probably led to these reports of law-breaking, poverty, degradation, and misfortune.

5. Interest the young people in communicating with, and learning about, other people and institutions—young people in other lands, social and welfare and missionary organizations, and Christian schools and colleges. Help

them to develop acquaintanceships within this field.

6. Have them make out a detailed schedule of *daily* activities for the school secretary's file. In this way the officers know what work, play, studying, or outside interests the students have. They know where to reach them at any time, and they can more intelligently prescribe for their needs.

7. Encourage them to divide certain useful duties among themselves. For instance, one student may be delegated to visit different religious bookstores and find out what the month's trend in religion has been or what would be a good subject to emphasize in discussions. Another might look over the literary periodicals, another scientific, and so on. If possible, some should be taken for a visit to men in official positions and given a chance to acquire first-hand information.

8. Suggest to classes that they keep a *diary* and an *index*. The diary, for instance, would contain in brief outline form the discussions of each Sunday, work and thinking done at other times, and a list of the problems present at that time. In later years this would be interesting because it would show whether any spiritual and intellectual program had been made in the meantime. The index would enable the class to accumulate cross references and to collect illustrations, quotations, and data which might be of great value later.

9. Suggest also the occasional use of *serial* or *puzzle* talks. The serial talk means one given by pastor, superintendent, or class teacher which ends at some very interesting point and must be continued the next Sunday. The puzzle talk means one which suggests only the framework of some Bible story or some pointed story or problem from modern life, and which makes it necessary for the students to work out their own solutions.

10. The week-end institute is becoming increasingly popular. It should comprise an



afternoon and evening of addresses, study, and discussion, and a morning and afternoon of worshipful services. Included also should be an outdoor meeting, if possible, or a visit to some institution, a banquet, and good song service.

11. The following plans also may be of use in helping your teachers to stimulate interest:

(a) Let the class doing the best work take the name of some beloved church official or missionary for a month, striving to live up to his or her standard during that period; (b) have a number of wall charts and maps for the school and, if possible, a blackboard, and also have on hand a fund of illustrations and stories which will help to illuminate lesson points; (c) as pastor, one should meet fortnightly with the teachers just before the Sunday school period; (d) have a special hour during the week for meeting with Sunday school teachers and students, and tactfully strengthen them in those fields of teaching and learning in which they are weakest; (e) encourage classes to alternate often in taking some part in the opening exercises of the school—offering prayer, recitations, reviews of the past month's lesson, gleanings from some reading or public meeting, or brief musical or dramatic presentation.

12. As for organizations and their help in interesting people in the regular church services and work, I have the following to suggest:

(a) Organization of a choir guild—let them elect officers, hire or choose their own leader, secure musicians to accompany them, buy their own music and surplices, and take the lead especially in Sunday evening singing; (b) have a small choir of juniors sing a little song at the morning service frequently and then talk to them briefly; (c) have the young people's organizations take turns in either leading, or contributing some part to, the mid-week meeting, and also have the choir guild so organized that it is always maintained at a certain strength, no matter how many at different times may need to be absent, for one reason or another; (d) if possible, have groups of college-trained young men and young women meet together as a group on regularly appointed evenings, for the church is nowhere under a greater obligation than to have these two groups find their common interests and talk over matters of supreme value—this also could be followed with many other distinct groups; (e) the church ought to post each

week a list entitled "What's Going on this Week," and which would include the best offered anywhere in instruction, recreation, entertainment, religious services, and so on; (f) the pastor ought also to see that he is assisted in welcoming people to the church in the morning, and that the young people tell him promptly of the shut-ins or sick people in his parish—thus he may take the proper steps toward making his visiting count for the most.

13. Point out to all in the Sunday school the need of constantly experimenting with better ways of conducting the opening exercises, of reaching the parents who often send their children to services but consistently neglect to come themselves, of catching pupils' attention, and of most effectively imparting the lesson truths. We ought not to allow mere didacticism and futile platitudes, nor too servile dependency upon the lesson quarterly. We ought to encourage the use of different methods in presenting the lesson—lecture, outline, mutual help (where teacher and students simply recount some perplexing or important episode in their thinking or doing and either tell how they met it or ask how one should meet it), parliamentary (where the teacher or some student simply presides and maintains parliamentary procedure in the discussion, chain-story (where all endeavor to tell incidents containing truths bearing on different aspects of the same topic, correlative (where all try to relate the lesson truths to some greater, higher, and more inclusive truth), and the special-program method (where the class either listens to, or takes part in, the presentation of some feature program of music, dramatics, recitations, etc.) One class very successfully followed this plan: They assumed that if anyone of their number had seen a serious accident, for example, he would be expected to pass successfully a close cross-examination on when and how everything happened. So each Sunday one or two groups would prepare to stand cross-examination on the greater facts of the lesson.

I believe that a pastor's main work—that of preaching and of fulfilling his duties as minister, guide, and friend—will be in the long run more effective if he is always ready to offer a friendly suggestion to the young people as they go about running their own organizations. These plans are not correlated; they are mentioned solely for their value as possible definite aids.

## Chats With Children

MASKEPETOOM

REV J. W. G. WARD, D. D.

Every boy worth his salt likes to hear about Indians. We do not mean those of the Reservations, but the real, old-time Redskins who could ride their horses bareback, shoot and swim, handle a canoe or a tomahak and tread the trail over mountains and through vast

prairie wastes. Well, this is a true tale about a real Redskin. He was named Maskepetoom. And because, like you, he tried to obey his elders and learn every lesson set for him in his youth, he grew up to be a fine, upstanding fellow. He was as brave as he was big, and so

he was chosen to be chief of his tribe of the Cree Indians. One day, a stranger was led to him as he stood outside his wigwam, his fine headdress of feathers making him look very imposing. And when Maskepetoom found that his man who belonged to the white people had come as their friend, and wanted to tell some wonderful stories to the tribe, he made the stranger welcome.

When evening came, the chief and his principal braves gathered around the fire, and sat down in a circle. The younger warriors stood making a ring around them, and the women outside them again. Of course, that is not the way you would have arranged things, for you would see that "ladies first" would be the rule. However, there the company waited, and in a few minutes, the white man came, and took the place reserved for him near the fire. "Now, O paleface brother," said Maskepetoom, rather solemnly, "we are ready for the stories." The man commenced, and truly, it was one of the most wonderful stories in the world. Both chief and braves listened, their eyes fixed on the face of the speaker, and not one moving a muscle. And what do you think the story was? He told how the Great Spirit loved all men so much that He sent His Son into the world to tell them so, and by His kindly deeds to prove to them what God was like. But some hated Him so that they led Him to trial, and then thrust Him out to die. But though they were so cruel, hatred could not kill the love He bore them, and even when they nailed Him to the cross, He could say, "Father, forgive them!" So all must forgive to be forgiven!

The tale ended. Silence fell on the hearts of all as the stranger stopped speaking. Then, after a few minutes, the chief slowly rose to his feet as though he were about to say something very important and—then stalked off without saying a word! The others followed him. The white stranger was left alone. Had he made a mistake in telling them that tale first? He knew, as everyone does, that the Redskins were always particular in remembering old scores until they had been able to obtain revenge on any who had wronged them, and the thought occurred to him too late, that he might have perhaps done more good if he had related some other part of Christ's story to begin with. And had he known just what was in the chief's heart he would have been sure of it! This is what we mean: At daybreak next morning, the white man heard sounds of busy preparations. It seems that a scout had brought some news during the night, and a picked band of braves, headed by their chief, were getting ready for some stern business. At a word, every man leapt upon his horse. The troop wheeled out from the clustering wigwams, and soon was lost to sight except for a cloud of dust. The stranger's horse was at hand. Quick as lightning, he flung the saddle on its back, and mounting, spurred after the

Indians. They were moving swiftly, but after an hour's hard riding, he caught up with the tail of the column, and asked one of the warriors what was the meaning of this sudden raid.

The man told him. Some months before, the chief's son had been sent with another man of the tribe to bring in a herd of horses, grazing on the hills. The man had treacherously killed the young fellow in order that he might steal the horses and sell them. Then he came back to say that his companion had lost his life at a very dangerous spot, and the horses, being too much for anyone to handle alone, had scattered and were lost. But a lone hunter had seen the foul deed. And now, a scout of the tribe had brought word that the wicked man, who had since gone off with the Blackfeet Indians, had been seen near a given spot. So Maskepetoom had gone forth to capture him or avenge his son's death. "So," said the warrior, "after what you told us last night, you had better go back again." The stranger, however, instead of turning tail, rode up to the head of the column, hoping to get a word with the chief. But just then, they caught sight of a camp hidden by a spur of the hills, and Maskepetoom, tomahawk in hand, urged his horse forward. The rest followed suit. Then face to face with his enemy the chief reined in his horse.

"So we meet," he cried. "I chose you as the companion of my son. I trusted you. But you betrayed my trust, slew my son who was to be chief after me, and you have broken my heart. By the laws of our tribe, you should die. But there came one to our fire last night who told us that we should forgive those who have wronged us most, for thus has the Great Spirit forgiven us all. But for that, my tomahawk would crash through your skull. You are my biggest enemy, but . . . I forgive you as I hope the Great Spirit will forgive me."

Maskepetoom pulled his headdress down over his brow, and bowing low over his horse's neck, he wheeled round and rode away. The old score had been paid, and he was at peace. Years after, having learned to read the Bible for himself, he not only taught his tribe about Christ's splendid life and sacrificial love, but also went to other tribes to tell them the good news. One day, a man who had been his enemy saw him approaching. Maskepetoom was unarmed; all he carried with him was a small book. So the Indian crouching behind a rock fired, and this fine warrior of righteousness paid for his loyal desire to serve Christ by laying down his life. And while there is no moral to this tale, you can try to get even with those who do mean things, not by paying them back in their own coin, but, even as Christ did, by forgiving the wrong and doing the right.

## The Pastor's Part

(Continued from page 400)

One pastor had preached with keen discernment and great eloquence the social gospel as



he called it, for five years from his pulpit. We all recognize that there is no such thing as a social gospel distinct from the individual gospel. There is only one gospel and that is both individual and social. It is the gospel for the whole of life and for every life. This pastor became discouraged because so little impression seemed to be made upon the city of which his church was a part. He wanted the industrial conditions of his city changed. He wanted business conditions changed. He wanted the civic interests of his city changed.

And finally when he went in desperation to the men in authority, and laid the personal claims of Jesus Christ upon their individual lives, and sought to win the men themselves for Christ, he got things changed. For when the ideals and lives of the men were changed by reason of their commitment to Christ, then their policies in business and in industry and government changed as naturally as the day follows the night. He accomplished more in a few hours of personal contact with the souls of men, than he had been able to do in five years by merely denouncing conditions from his pulpit and offering remedies. A great many communities and cities never will be cleaned up, righteousness never will be enthroned in their social and industrial and civic life until Christ has been enthroned in the hearts of "the key men" of the various interests and of the various groups that are occasions of offense.

The impact of millions of lives and the use of millions of dollars have been lost to the Kingdom of God simply because some pastors have not done their full duty in personal Evangelism. The only way to enlist men's personal influence and their possessions in the service of the Kingdom of God, is first of all to get them to consecrate their lives to Jesus Christ. There are key persons in every community and in every city who would literally turn things not only upside down but right side up if they were dealt with individually by the pastors and won to Christ.

The pastor should not only sound the note of the evangel from the pulpit, but he should consider that his greatest opportunity in evangelism is to have a carefully prepared list of names of the leading people of the community who are not Christians, the key men and women, whose influence would tell effectively for God and the Church if they were won to Christ. Let a pastor have such a list of names, and let him put them on his heart before he puts them on his paper, and then let him pray for them every day, and many times a day. Let him arrange for personal interviews with these persons at an appropriate time in a businesslike way, and present the claims of Christ in a frank and forceful and absolutely sincere manner, using a decision card and giving them opportunity to sign on the dotted line for God, and the reward for his labors will be perfectly marvelous. The pastor must lead his congregation in the work of

personal evangelism. He must set the example of efficiency himself in winning souls if he expects the members of his congregation to be concerned about the great responsibility and the great privilege of Evangelism. And there are members in every church who will gladly assist in this practical "Personal Interview" method of evangelism. Such evangelism requires no arguments, no memorizing of proof texts to quote to the person one is seeking to win. The Decision Card is self-explanatory, and when given by a friend it is greatly blessed of God. Following is a suggestion as to what may be on the Decision Card:

#### MY DECISION FOR CHRIST AND THE CHURCH

In appreciation of God's blessings to me, it is my sincere desire from this time forth to live the Christian life. And realizing that I cannot do so in my own strength alone, I gratefully accept Jesus Christ as my helper and wish publicly to confess Him as My Savior and Lord.

I pledge to Him my love and my loyalty from this hour.

In order to prove the sincerity of my decision, and to receive the largest help from Christian fellowship, and to give the largest help in Christian service, I desire to unite with

THE	-----	CHURCH
	Sunday-----	
Signed	-----	
Date	-----	

Unless the pastors of today bestir themselves with a keener sense of their evangelistic responsibility, the life of their churches cannot reach far into the future. Pastors and laymen recognize that God is holding each church responsible for its own perpetuity and growth. Each church must reproduce itself. The idea of importing a professional revivalist every year or two to increase the membership, does not relieve the pastor and the church of their evangelistic obligation. And the pastor who cannot do the work of an evangelist in winning the non-believers of his community to Christ and the church has missed his calling.

The test of the genuineness of a man's call to the ministry is not his eloquence and power in the pulpit, as beneficial and desirable as these qualities are, and for which every true minister will sincerely and persistently strive. Nor is the test of the genuineness of a man's call to the ministry determined by his ministerial mannerisms, or by his ability to speak with stilted tone in public prayer. One test of a man's call to the ministry is whether or not he is bringing things to pass in his church and in his community. But the final test of the genuineness of any man's call to the ministry is his passion to win souls, his eagerness and success in the work of persuading people to accept Christ's philosophy of life and Christ's program of living. If the pastor himself is not

a fisher of men, he cannot expect his people to be concerned about this primary Christian obligation. Any pastor who is too timid to talk to men and women privately in their homes or places of business about their need of God, and God's need of them has no right to claim to have been called to the work of the ministry, for to be a fisher of men is the minister's first commission, his first obligation, and his greatest joy. The minister's biggest business is to go out on the residential streets and the factory streets and into the homes where people live and in their offices or shops where they work and persuade men and women one by one to give their lives to God.

The life and perpetuity of every local church

depends upon its program of evangelism. New recruits must be won to the Kingdom of our Lord to fill up the depleted ranks. New recruits must be won to enhance the strength of the church. The churches that have ceased to be evangelistic in spirit, in purpose, and in program need to have the fires of evangelism rekindled upon their altars, and the man who can most efficiently and successfully do it, is the pastor himself. And this every pastor will seek to do, if his heart is aflame with love for God and his fellow-men.

\*N. B.—This method of Personal Interview Evangelism five hundred new members into his more than five hundred new members into his church during the past seven years.

## The Homiletic Year—January

REV. ELWOOD ROWSEY, D. D.

New Year's

Prayer

Evangelism

### THE NEW YEAR AND THE WHOLE YEAR

A special celebration, anthems new and old—songs, psalms and sermons. Our resolutions are made and we await our rewards. We have watched the going of the Old. We welcome the coming of the New. We settle back to await the next great season of celebration—the Easter day. How busy, how diligent, how devoted are we between seasons. It is not an infrequent thing to hear a preacher say, "Many of my members attend church on Christmas and Easter." We have seen such an effect. What is the cause?

Every Sunday is an Easter Sunday—every day is a Resurrection Day—every week is a new week. Let each preacher in America first "examine himself" and then speak. Such an inventory I have been taking during the not-distant days. Why not a New Year the whole year? Is it the fault of the sheep—is it the fault of the shepherd—or is it the fault of both? I am to interpret Christ so that His spiritual radiance will be the ever-present and ever-appropriated power to all those who "would see Jesus." Not in the garb of the Galilean, nor the skill of the carpenter's son; not in the precept of the prophet nor the prologue of the poet, but in the personality of God's only begotten and ever-beloved Son am I to find that which is to capture men's hearts and control men's motives and mission.

Let such a faith flame in reality, and men will not be occasional callers at the church, but constant crusaders, revealing Christ, even as Christ has revealed God.

and offer new ventures, the year now dying was not properly lived.

II. Thou shalt not approach the New Year with a negative eulogy, but with a positive affirmation.

III. Thou shalt not forget that "Trusting in the Lord Jesus Christ for strength, I will"—"Buts," "ifs" and "ands" may present obstacles, but my plans are progressive, positive and practical.

IV. Thou shalt not break with that part of the past that promises power for the present and fortitude for the future.

V. Thou shalt not fail to consult the Master-Pilot as thou shovest thy ship into the midst of the shoals that will break or build the sails and the sailors in the New Year voyage.

VI. Thou shalt not forget the admonition of Oliver Cromwell: "If I cease to be better, I cease to be good."

VII. Thou shalt not forget that there is no substitute for a spiritually-illuminated heart, filtered through with loyalty and love.

VIII. Thou shalt not fail to labor, to lift, to give, to grow, that life may become full and free, reflecting "a hint of eternity."

IX. Thou shalt not enter the adventure of the New Year without appropriating for thyself the God that is revealed in Christ.

X. Thou shalt not be indifferent to the fact that it is as essential that thou revealest thyself to God as it is that God reveals Himself to thee. Prayer is the passport that admits thee to that prophecy and that promise.

### PRAYER

Prayer is not beyond the reach of any child of God. We may not seek the mountains, as

### TEN COMMANDMENTS FOR 1928

I. Thou shalt not forget that if the New Year now dawning does not open new vistas



did our Master, but before the day is done we may find some place apart with our Father, and though our words be halting and our hearts fail us, directly we begin to pour out our needs to Him we shall know that prayer is no mere self-delusion but a blessed reality in which spirit with spirit may meet.

Faith is not so easy as it used to be, but a steadfast trust in a sustaining love and goodness which undergird and possess us is not beyond the power of any one of us. A sense of the presence of God is not always easy to gain, but the consciousness of co-operation in thought and purpose, love and deed, with our Father God may be achieved by anyone who is willing to fall back in every act of life upon those deeper realities which constantly come out to meet and possess us.

The worship of your Church, its spiritual offices and sacraments, are all doors through which you may enter into a spiritual communion. We have only to take up more faithfully and more earnestly the religious life to which none of us are strange and to which all of us are committed, to discover that there is reality in it—and so we come to Him.—*Gaius Glenn Atkins.*

### TEACH US TO PRAY

When the disciples came requesting the Master to teach them to pray as John also had taught his disciples to pray, prayer was not a new thing. Power in prayer was quite another thing and this is probably more what they were seeking than mere verbiage. In complying the model prayer, "Our Father," was given them, and it is every thing else than verbiage and here we can always turn and learn to pray.

If we analyze that prayer we will find first:

#### I. *The Mechanics of Praying.*

A. There is a time to pray. I know we are to pray without ceasing. That to me means a prayerful spirit and praying as we go. But there are times when we just must stop to pray. Every day there should be such an hour—call it meditation—but be sure it is communion with God. Pray out of an overflowing, joyous heart as well as out of a sad and grief-stricken one.

B. There is a place to pray. Alone and closeted may be ideal but the busy man may have to drop out of the surging crowd and find a nook somewhere if he must pray alone. But the Moslem unrolls his prayer rug and kneels anywhere he may be at the appointed hour and the world may pass by and around while he is in his devotions. We can pray anywhere and any time.

C. The proper attitude. I do not now refer to bodily posture. To stand reverently with bared and bowed head is as worshipful as to kneel or prostrate one's body. Attitude is a matter of mind and soul and Socrates taught in Athens long ago that to have communion with God a personal and full surrender was

necessary. For this he was given the hemlock cup but the truth was not altered thereby.

#### II. *The Substance of Prayer.*

The elements of prayer should be observed in logical order. First let there be adoration, then confession, thanksgiving, petition and intercession.

#### III. *Variety of Prayer.*

The above has anticipated the fact that there are times and seasons when special prayers are peculiarly fitting. Of course, there is cognizance of public and private prayer. Then a common prayer is the prevailing or importunate one. The prophet cried out "How Long, O God" and a parent praying for a wayward child can answer that question. Let us hope there be many who know the joy of answered prayer because of their unwearied importunity.

The intercessory prayer is close kin to the above. Here we turn instinctively to the high-priestly prayer of Christ as recorded by John. Paul and James admonish us to pray for the sick and the afflicted and the sorrowing.

Solomon's prayer of dedication is worth remembering here, the early church ten days in prayer brought a pentecost, the prayer of the publican was confession and that of the psalter abounds in adoration and thanksgiving.

#### IV. *The Law of Prayer.*

There is more in the first four gospels about prayer than about the church, baptism, doctrines and other kindred subjects that we have devoted our time to when in many instances we had better have been at prayer. The example of Jesus is quite enough to see the value and need of prayer. You cannot say more than that he loved and prayed for all. He also prayed for Himself and we still might well ponder that. In so doing we will find the law of prayer. Prayer is a law in the moral world as surely as gravitation is in the physical world. Prayer is the law that lifts up in the spiritual realm as gravitation pulls down in the physical. But we are to operate this law and here the efficacy of prayer begins. It cannot be delegated or done by proxy for he who rightfully prays gets the blessing.

Then prayer is like unto an organ. It is one thing to say "play it," and quite another thing to operate it correctly. There are the stops and the pedals and they vitally effect the results. So we have tried to point out the elements that enter in and the proper attitude if we would get results and looking around and seeing our impotency we either do not pray or else we know not how, and do we need yet to cry out, "Lord, teach us how to pray."

Finally how can I know that I have prayed aright? A boy flying a kite one windy day let out the string until the kite had risen out of sight. A passerby asked him what he was doing and he replied, "Flying my kite." "How do you know; you can't see it?" said the man. The boy replied, "I feel it tugging and a tugging at the string." You will make no mis-

take when praying if God gets tangled up in your heart strings and you will know then he still answers prayer.—*Rev. B. T. Burnworth.*

### GOD'S NOTEBOOK

Object material: Small pocket-sized notebook. Pencil.

Jimmie was disappointed. He had fully expected a "Dixie Flier" sled for Christmas. But Christmas came and no sled. Lots of presents for all the rest of the family, but not a thing for Jimmie. Jimmie rushed upstairs and flung himself down on his bed, crying and mumbling out his angry disappointment. After a long time (so it seemed to Jimmie) his father came up to his room.

"What's the matter, Jimmie?"

Jimmie only sobbed the more viciously.

His father let him cry for a while and then told him that the reason he had not received a "Dixie Flier" was because he had failed and often refused to perform cheerfully the duties that mother and father had asked him to do; that he had had to be scolded almost every day for his bad manners; that there was always an argument on Sunday morning about going to Sunday School, and that his school grades showed that he was not applying himself.

That was hard news for Jimmie, and he knew all too well that he was guilty of all that his father had said.

"Now then," said his father, "I will make you a proposition. If you will promise me faithfully that beginning with the New Year, you will measure up—that you will try to do what we want you to do, I will give you a pony for your birthday in April. Now mind you! You must get into the game. No loafing! No being whipped to go to Sunday School or the grocery! What do you say, Jimmie?"

"You bet I will, Dad! You can count on me. Say, Dad, do you know that pony that Harrison's have for sale? Only \$60.00. Gee, Dad, he's just my size, too."

"Never mind, son, you are not yet ready for a pony. Now see here. I am going to keep a record in this little notebook. Every night before you go to bed, I am going to write in this book just what you have or have not done for that day. Now run down stairs and get your breakfast."

On New Year's night, as Jimmie was getting ready for bed, his father pulled out a little note book and began writing. Jimmie was stunned. He had forgotten all about what his father had said on Christmas day about that notebook. He hurriedly thought back over the day. Worse luck! There was that scolding he had received at the dinner table because of his bad manners. He hadn't the nerve to ask his father what he had written down. But Jimmie was troubled that night as he went upstairs to bed.

The next day Jimmie was pretty careful. That night, as his father began writing in the little notebook, Jimmie was not much worried.

A few days later, forgetting about the notebook, Jimmie had to be pulled out of bed and shoved off to Sunday School. That night he didn't feel so confident as father silently scribbled in his little notebook.

At the end of the month when Jimmie received his report card, he remembered what his father had said about grades. Looking hurriedly over the card, he was pleased to see that most of his grades had gone up, except spelling. "O, gee, down four points! I wonder what Dad will write down."

Well, Dad wrote something although Jimmie didn't have much of an idea what it was.

The weeks went by in no time. Only a few days now until his birthday. Jimmie was trying real hard to measure up. He was rather confident that his father could write only favorable things in that little notebook. But still he was not quite sure.

It was the night before his birthday. Dad was writing. "Gee," said Jimmie to himself, "If I could only get hold of that notebook and cross out the black pages. But no such chance."

The next morning at the breakfast table, Jimmie's father pulled out the little book and began reading silently from the several pages. Jimmie was trembling. He was not just so sure how the record would read. After a time, his father looked over to Jimmie and said, "Jimmie, do you want me to read this?" Jimmie didn't know whether he did or not. He wanted that pony, but he was afraid the notebook would go against him. He finally decided, however, that it wouldn't hurt much either way, to have his father read it.

His father read it. Some pages pleased Jimmie. Some made him fearful. "Oh, if I had only done differently on some of those days," thought Jimmie.

Dad finished reading. "Well, Jimmie, what do you think? Does the record show that you have measured up? Are you entitled to the pony?"

Jimmie didn't know just what to say. He could not give up the idea of owning a pony, and yet—those bad days—and there were more of them than he had anticipated.

"Well, Dad, I—I tried to do my best. But I—I am afraid I am not worthy. I—I—I'm sorry!" Then he burst into tears.

"Come, Jimmie," said his father, as he came around to Jimmie's chair, "the Harrison's have held 'Spotty' for you for over three months. After school today we will go out and get him. How's that?"

Juniors! Our Heavenly Father also keeps a record of the things that we do or do not do. Every day something is written down about us. Not only the good things, but also our bad conduct is recorded. Some time, that book will be opened and the contents read. How will you feel then? Will you feel like Jimmie?—"Oh, if I had only done differently on some of those days!"



Jimmie failed to get his sled for Christmas because he did not measure up. But beginning with the New Year, he got busy. And the notebook showed that he had succeeded in measuring up. These days of this New Year are a good time for you Juniors to try measuring up—measuring up to what your

parents expect of you; to what your school teachers expect of you; to what Jesus expects of you.

Suppose you begin right today to make those records in God's Book the kind that you will not be afraid nor ashamed to hear read some time.—*Rev. John Stokesberry.*

## Great Texts and Their Treatment

REV. ELWOOD ROWSEY, D. D.

### 1. "Through the Old to the New."

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." II Cor. 5:17.

### 2. "Strength for the New Year's Struggle."

"And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee." I Kings 20:22.

### 3. "The Forward Thrust."

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." Philippians 3:13.

### 4. "Living in the Heights."

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Colossians 3:1.

### 5. "The Path Unknown."

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Hebrews 11:8.

### 6. "A Program for the New Year."

"Watch ye, stand fast in the faith, quit you like men, be strong." I Cor. 16:13.

### A CREED FOR THE NEW YEAR

Text. Mark 9:24. Lord I believe, help thou my unbelief.

The close of the old year brings an inventory and the New Year brings renewed hopes and aspirations. January first seems to be a harbinger of renewed energy and an attestation that "Hope springs eternal in the human breast." Clear may be the tocsin that rings out the old and rings in the new yet we shall gain nothing by blind optimism. We are living in the very midst of conflicting philosophies, one of them being nearer a sophistry than a philosophy is, that it does not matter what one believes. Truth is, it makes all the difference there can possibly be. Not what one believes but what he does counts, we are hearing, when the fact is what one believes controls

what he does. Emerson says, "A man's action is only the picture-book of his creed." True, we may have a petty opinion about negligible quantities but our deepest convictions on fundamentals determine our whole life. It is therefore important that we get anchored firmly at the outset if the year is to be victorious. I can enumerate but a few of such things. I believe in,

#### 1. Our Father.

He is my father. But if he is not also our father then he is not my father. If he is my father then I am his child. But if he is our father then all men are my brothers. They, too, are his children and if so we are God's great family and I can't be completely happy until my brethren are happy, nor safe until they are safe, nor with smug complacency be sure of my salvation until they be saved, until the prodigal is brought home, the lame walk, the blind see, and the sorrowing find joy and the weary rest in Our Father. Back of brotherhood must be a common fatherhood.

#### 2. His Book.

My father is revelatory in his book. Our Father, therefore speaks to us out of our Bible. Comparisons may be invidious, yet the Bible loses nothing by a comparative study of literature past and present. It is not a scientific text book yet true science does agree with it while the archeologist with pick and shovel literally turns up incontrovertible evidence. But no apology need be written for the book; so far as I am concerned it is inspired for it inspires me.

#### 3. His Love.

No longer does a loving heavenly parent do in our faith and thinking what a loving earthly parent would not do unto his children. He has always loved me; sometimes I have been unlovely. I have brought down upon my own head the inevitable for I had broken well defined laws and then attributed my affliction to any angry God, but not so any longer for our father as revealed in Christ is the personification of all we can think or dare ask, and I think his love will conquer evil and yet rule the world. I believe and trust His love.

#### 4. I Believe in Christ.

Without equivocation or reservation whatsoever I believe Christ to be all He claimed to be and more, for we have not fully comprehended Him yet. I cannot account for Him except through His diety. I am willing that the searchlight be turned upon Him for I want no emasculated Saviour, for if He is not all in all then He is not Lord at all. I know this, He saves for He has saved me and that He lives for He lives in me, and the humblest follower knows what may never be known to the one that searches for Him and does not yield to Him.

#### 5. *I Believe in My Country.*

Not for her perfection but in spite of her faults. Not for her riches stored in the mineral of her mountains, the opulence of her prairies or the gold in her banks but for her spirit, and America is a spirit. To her has been given the scepter of leadership. As goes America so goes the world. I believe she will go in the right direction. I believe in her flag that symbol of her spirit from the stars in their field of steadfast loyalty to the crimson stripes of heroic sacrifice, to the white bars of the purity of her idealism.

#### 6. *I Believe in My Home.*

To the stranger it is just a comfortable average American home. To those who know it is different. We who live therein know it best. It represents the labors and prayers of parents and children through all these years. "Home is not merely just four walls, though with pictures framed and gilded, Home is where affection dwells, home is where the heart hath builded."

#### 7. *I Believe in My Job.*

Thank God for something to do and the strength to do it. I hold God has so ordained that there is one thing we can do better than any other for we have been gifted to do just that thing. If it is what he would have us do we will be happy and contented while doing it as well as prosperous. When I outgrow my present task he will give me a bigger one, until that time may I be faithful to my God-given task. In these seven propositions I have tried to write a creed for the new year. I have the profound conviction that if I am true to them it will bring me the finest, happiest, most successful year I have ever experienced. I wish that 1928 might mean that to you also.—Rev. B. T. Burnworth.

### THE GREAT ADVENTURE

"Ye have compassed this mountain long enough: turn you northward." Deuteronomy 2:3.

The historians of Israel made of the wanderings of their ancestors an epic rich in the remembered goodness of God. They marked every stage of that journey by some divine command or prohibition, and filled the very skies beneath which their fathers marched, or fought, or camped with the brooding light—or shadow—of Jehovah's presence.

They discovered in every wayside spring the mercy of the God of the deserts and so interpreted the experience of wandering tribes in terms of divine shelter and discipline that we, who have been nurtured upon this august and kindling record, instinctively make it a symbol of our own wanderings and find therein much which guides and heartens us as we also make our journeys from some land of bondage to the land of promise.

Well, then, these comrades of the morning of faith had halted in their desert journeyings at Mt. Seir. This is not so much a mountain as an upland region at the head of the Gulf of Akabah, half way up the eastern side of that strange triangle of burning sun and barren sand and volcanic rock through which for so many years the ancestors of the Hebrew people took their wandering way. It is really a kind of borderland between the utter desolation of the desert and the more fertile countries to the north. It would mean much for any people with flocks and herds who had been long in the waterless, grassless, burning regions further south, to come into a countryside whose upland spaces gave them a breath of coolness for themselves and pasture for their flocks; compared with what they had been through, that was promised land enough for them. So between their own weariness and the allurements of the land, they did exactly what we are all prone to do. They made a stage in life's journey the end of the journey, and began to turn what was meant to be only a halt into an habitation.

Then God spake to them: "Ye have compassed this mountain long enough: turn you to the northward. Your journeying is not yet done nor your mission accomplished. You are pilgrims through this country, not sojourners; get you on your way." They heard the voice and obeyed it and came in the end, after much wandering and fighting, across Jordan itself and into Canaan.

The dust of the years is deep across it all, but the significance of it all is beyond debate. We hardly know who they were, these Hebrews of three thousand years ago, whose migrations brought them at last by way of the east across Jordan and into the upland country which lies between the valley of Jordan and the Mediterranean; but we do know, humanly speaking, that had they not followed whatever led them on, refusing to rest until they had come into the land of their hearts' desire, we should never have had Jerusalem, nor Bethlehem nor Nazareth, nor our Bible, nor our faith. God works through long, mysterious processes. We this morning belong by spiritual descent to those who so long ago came down from the slopes of Mt. Seir and set their faces toward the north.

There is in the text, moreover, a rich suggestion for us all. We, too, are pilgrims: life will not let us rest. We may call our pilgrimage what we will—growth, or development, or work, or love, or life itself; but we are always



going somewhere. The very years themselves will not let us be. If we are going nowhere else we are going from youth through maturity to age, and from age to what lies beyond the shadow. Nothing is static. Change is one of the laws of God; and surely what we are in the end most concerned about is to make the journey bravely and not to fail of some worthy destination.

Each region of life is always calling us to some larger thing which lies beyond. You are never satisfied with your business. You feel instinctively that each year must somehow show an advance over the year before. My business friends sometimes explain to me just why this must be so, and how a business which is not gaining is really losing. I must confess that I cannot always see their logic, but I understand their spirit. For they, too, are pilgrims and find the deeper joy of business administration in the sense of going on. What they are most concerned about is not so much the financial outcome—although they are not likely to underestimate the importance of that—as somehow the attainment of a growing efficiency. Their promised land is always before them.—*Gaius Glenn Atkins, D. D.*

#### GOING FORTH

*"They went forth to go into the land of Canaan, and into the land of Canaan they came." Genesis 12:5.*

The reference of these words is to Abram's act of faith in leaving Haran and setting out on his pilgrimage. It is a strange narrative of a journey, which omits the journey altogether, with its weary marches, privations, and perils, and notes but its beginning and its end. Are not these the main points in every life, its direction and its attainment? There are:

"Two points in the adventure of the diver, One—when, a beggar, he prepares to plunge, One, when, a prince, he rises with his pearl."

Abram and his company had a clear aim. But does not the Epistle to the Hebrews magnify him precisely because he "went out, not knowing whither he went?" Both statements are true, for Abram had the same combination of knowledge and ignorance as we all have. He knew that he was to go to a land that he should afterwards inherit, and he knew that, in the first place, Canaan was to be his "objective point," but he did not know, till long after he had crossed the Euphrates and pitched his tent by Bethel, that it was the land. The ultimate goal was clear, and the first step towards it was plain, but how that first step was related to the goal was not plain, and all the steps between were unknown. He went forth with sealed orders, to go to a certain place, where he would have further instructions. He knew that he was to go to Canaan, and beyond that point all was dark, except for the sparkle of the great hope that gleamed on the horizon in front, as a sunlit summit rises above a sea of

mist between it and the traveller. Like such a traveller, Abram could not accurately tell how far off the shining peak was, nor where in the intervening gorges full of mist, the path lay; but he plunged into the darkness with a good heart, because he had caught a glimpse of his journey's end.

So with us. We may have clear before us the ultimate aim and goal of our lives, and also the step which we have to take now, in pressing towards it, while between these two there stretches a valley full of mist, the breadth of which may be measured by years or by hours, for all that we know, and the rough places and green pastures of which are equally hidden from us.

We have to be sure that the mountain peak far ahead, with the sunshine bathing it, is not delusive cloud but solid reality, and we have to make sure that God has bid us step out on the yard of path which we can see, and, having secured these two certainties, we are to cast ourselves into the obscurity before us, and to bear in our hearts the vision of the end, to cheer us amid the difficulties of the road.

Life is strenuous, fruitful, and noble, in the measure in which its ultimate aim is kept clearly visible throughout it all. Nearer aims, prescribed by physical necessities, tastes, circumstances, and the like, are clear enough, but a melancholy multitude of us have never reflected on the further question: "What then?"

Suppose I have made my fortune, or won my wife, or established my position, or achieved a reputation; behind all these successes lies the larger question. These are not ends but means, and it is fatal to treat them as being the goal of our efforts or the chief end of our being. There would be fewer wrecked lives, and fewer bitter and disappointed old men, if there were more young ones who, at starting, put clearly before themselves the question: "What am I living for? and what am I going to do when I have secured the nearer aims necessarily prescribed to me?"

What that aim should be is not doubtful. The only worthy end befitting creatures with hearts, minds, consciences, and wills like ours is God Himself. Abram's "Canaan" is usually regarded as an emblem of heaven, and that is correct, but the land of our inheritance is not wholly beyond the river, for God is the portion of our hearts. He is heaven. To dwell with Him, to have all the current of our being running towards Him, to set Him before us in the strenuous hours of effort and in the quiet moments of repose, in the bright and in the dark days, are the conditions of blessedness, strength and peace.

That aim clearly apprehended and persistently pursued gives continuity to life, such as nothing else can do. How many of the things that drew us to ourselves, and were for a while the objects of desire and effort, have sunk below the horizon! The lives that are not directed to God as their chief end are like the

voyages of old-time sailors, who had to creep from one headland to another, and steer for points which, one after another, were reached, left behind, and forgotten.

There is only one aim so great, so far in advance that we can never reach, and therefore can never pass and drop it. Life then becomes a chain, not a heap of unrelated fragments. That aim made ours, stimulates effort to its highest point, and therefore secures blessedness. It emancipates from many bonds,

and takes the poison out of the mosquito bites of small annoyances, and the stings of great sorrows. It gleams ever before a man, sufficiently attained to make him at rest, sufficiently unattained to give the joy of progress.

The pilgrims who had but one single aim, "to go to the land of Canaan," were delivered from the miseries of conflicting desires, and with simplicity of aim came concentration of force and calm of spirit.—*Alexander MacLaren.*

## Mid-Week Topics

### How to Use Sunday—A New Year's Resolve

Mark 2:27-28. 3:1-5

REV. W. SCOTT STRANAHAN, D. D.

1. *What Shall I do on Sunday?* We are supposed to shut up shop, put away tools, take off soiled garments, don the best clothes, clean up generally and make the day something fresh and delightful by the upward look, the helping hand, the cordial spirit and the grateful heart for the opportunity to get a little fresh air, not mixed with the murk stirred by the roaring traffic of the strenuous life. Above all we are to lift our thoughts to the heights of the gracious Father whose brooding tenderness is ever about us.

It is a mistake to suppose that there is only one sacred day in the seven. All our days are sacred. The most sacred thing in this world is the growth of a life, the achievement of a character, to which all the nameless little duties and humdrum tasks of all the days are steadily contributing. Yet one day is set apart by divine love for man's highest needs of body and mind. The cessation of ordinary work and the opportunity of social and religious converse are now found to be a matter of science, the soundest philosophy of the well-being of the race.

2. *Sunday is a Day for Divine Service.* It is also a day for social service and personal culture. In a world needing the help of every clear head and warm heart in the name of the Master, Sunday may be a day on which you may engage in some form of good service in church or Sunday school or community life. If you have worked indoors for six days, Sunday may afford you time and opportunity for hours in the fresh air, clearing the brain and stirring the blood, and strengthening the nerves by a hike into field or forest. If you are pressed during the week and have no time to cultivate acquaintance with the world's elect souls, then begin the New Year's Sabbaths by finding some time to commune with orator, poet, prophet or seer, to catch some inspiration which shall enrich all the days of the coming year.

3. *The Jewish Sabbath.* The Old Dispensation Sabbath must have been a wearisome and doleful day, especially to young life, with its minute regulation of conduct, prescribing how far one might walk, what they might carry,

what they should eat. Jesus brings us a different note of joy and gladness. "The Sabbath was made for man." To him it is lawful to do all things that are good on the Sabbath.

What does the mention of Sunday suggest to you? Are its associations pleasant or painful? To some it revives a memory of cheerless days, dreary, uninteresting church services, the restriction of all pleasure, the limitation of all the springs and effervescence of young life and the horror of the thought that heaven has been by some spoken of as "one perpetual Sabbath." To others, and let us resolve to make the coming Sabbaths so, it brings the memory of glad, refreshing days. Days of attractive church services, hearty singing, fine music and the cordial greetings of friends to say nothing of inspiring sermons. It should bring to memory the healthful delight of days by lake or stream, the even song at home, and best of all, a feeling all through the day of an uplift toward heaven, and all the finest and most stimulating things of life and the soul's good.

### THE SIFTING PROCESS. Luke 9:57-62

1. *Discipleship and Its Meaning.* Educators sometimes give us startling figures, showing the number of students who enter the grades, then the number who finish the high school course, and then the number who complete college courses. There is a sifting of scholars as the courses make their heavier demands. Something like this evidently occurred in the school of Christ. The throng became a crowd; the crowd became a group; the group became a band; the band at last became twelve chosen ones as disciples of their Master. Jesus did not seek to make the requirements light. Demagogues do this. They make fair promises to their followers. The Absaloms are always full of whispered visions of redress and plenty. In the hour when throngs pressed upon Christ, apparently eager to follow Him, he seemed determined to make clear the seriousness of discipleship. He pointed an uncompromising finger toward a cross, and said that no man could be his disciple unless he carried that rude symbol deeply within heart and life. This sifted the crowds and by the time his frank



truth had done its work a small company of the faithful remained.

2. *Superficial Hindrances.* The full meaning of discipleship has not possessed the soul when hindrances are allowed to get in the way. To be a disciple in the original meaning of the word is to be learner or pupil. Jesus selected His disciples that he might have them with Him, and teach them, so that they could carry forward the work he had begun. They left their ordinary work and joined His group, going with Him from place to place. He gave them no promise of pay or honor. They do not seem to have asked this, though they did expect, at least James and John did, some place of honor in the kingdom they supposed He was about to set up. The inducement He held out to the Galilean fishermen was, "Follow Me and I will make you fishers of men." He assured them to count the cost, "The foxes have holes, the birds of the heaven have nests; but the Son of Man hath not where to lay His head. His requirement seemed harsh, no doubt, to that man who wanted to follow Him but would first go back and bury His father, "Leave the dead to bury their dead." He must have unwavering allegiance. "No man, having put his hand to the plow, and looking back is fit for the kingdom of heaven." Service was the distinguishing characteristic and a mark of highest honor, "whosoever would be first among you, shall be servant of all." The disciple of Jesus was not to be a recluse, but a practical man among men, eager and willing to help bear men's griefs and carry their sorrows in the spirit of his divine master.

The disciple is to learn not to add to the store of his knowledge, but for the purpose of becoming more efficient in "catching men."

Apply this to our need today, and interpret discipleship in terms of the suffering, the troubled, the poor, the sick ones all about us. "Look up, not down; look forward, not backward; lend a hand!"

#### TESTING MORALS. Mark 8:34-38

1. *Testing Character.* Would not be a fine thing if we could test the character of people placed in responsible positions and see that no burdens heavier than they could bear were placed upon them? Society does not know whether or not it places burdens upon men which they haven't strength to carry. Some years ago the President of the Common Council of Boston was convicted of graft on the city treasury and sent to prison for two years. His attorney pleading for a light sentence said, "He was a young man with a good future open before him. At twenty-five he was acting mayor of Boston. By this act he has forever driven himself from office. He has no profession, he has no trade. It is too late for him to take up a technical education, and there is nothing for him to do in the future but live on the income of the unskilled laborer. He has a wife, two children and a mother depending

upon him." Were the voters of Boston in any way responsible for his downfall? Why should a man who has no trade, no profession, no education whereby he could earn a living, be elevated to such high office? Why should a man who has never been tested in small responsibilities be placed under such temptation? As long as we have no way to test men's ability to resist graft, wrong-doing in thousands of ways, are not the people who place such temptations and burdens in the way of untested youth and manhood in some measure to blame?

2. *Two Criminals.* On a cold evening last winter, a hungry, out-of-work boy of eighteen was on the streets of a great city. Women wearing costly clothing and expensive jewels were crowding the department stores for it was nearing Christmas. The hungry lad spied a trinket of great value, and thinking of the food it would buy, snatched the jewels and ran. He was soon overtaken and placed under arrest and brought into court. The presiding judge heard the evidence of the woman who had lost the valuable stones and then the excuse of the lad for grabbing the jewels. To the evidence he replied, "There are two criminals here. This young man knows he was not justified in taking that which did not belong to him in order to have even as necessary a thing as food. But the owner of the diamonds did wrong too; she is guilty of placing a temptation before many hungry, cold men and boys. When the streets are filled with cold and hungry people it is no less than criminal to make it so easy for them to steal." The judge wished to make it plain that we do wrong by placing before our brother an occasion for stumbling. Here was a lad whose character was unable to bear the strain put upon it.

3. *Jesus Tests His Followers.* Jesus tested those who sought to be his followers. To them he said, "If any man would come after Me, let him deny himself and take up the cross and follow Me." He well knew that no man not trained in the art of self-denial will stand the test of being His follower.

Jesus is still testing His followers today. "Lose your life for my sake," says Christ. Live a life of service for your own sake, for humanity's sake.

#### THE TRANSFIGURED LIFE. Mark 9:2-10

1. Character, is not formed in a single day but every day adds something to our character, either good or bad. A young girl said when speaking of a white-haired woman who had just departed, "If I could be such an old lady, so beautiful, serene, sweet and lovable, I I wouldn't mind growing old." Her keen-witted companion replied, "If you want to be that kind of an old lady, you had better begin making her right now. She doesn't strike me as a piece of work that was done in a hurry. It has taken a long time to make her what she is. If you are going to paint that sort of a portrait of yourself to leave to the world, you

had better be mixing your colors now." Some one has aptly said, "Carve the face from within, not dress it from without."

2. *Visions of the Bible.* A study of the visions will show that vision and service are inseparably joined, unless we "receive the grace of God in vain." The whole Bible illustrates the thought from vision to service. Abraham is visited by angels and turns at once to pray for Lot and Sodom. Moses beholds the burning bush in the desert and is immediately called to deliver Israel from bondage. Gideon is visited by an angel of the Lord and leads his little army of three hundred men to victory over the Midianites. Isaiah is in prayer in the temple and sees a wonderful manifestation of God's glory, and immediately hears God calling for a messenger to Israel. Peter's vision on the housetop is followed by the call of the messengers from Cornelius who bid him come and preach Christ to his household. Joan of Arc, distressed and burdened over a faltering army, which fails to deliver her country, hears "voices" speaking to her poor shepherdess heart and arises to inspire her people with new courage and leads a victorious army to a swift deliverance.

If Peter had seen "Jesus only" on the mountaintop, he would have gained the meaning of transfiguration from the Transfigured One. Christ would not allow the glory to stand by itself. He followed it closely by coming down into the valley of suffering and common humanity and bringing the light of joy to a father's face and by lifting the shadow of evil from the life of a little child. The poets have all been measurably true to this Christian conception. Longfellow's monk leaves the presence of the glory to minister to the poor at the gate only to find the blessed vision waiting for his return and to hear the word, "Hadst thou stayed, I must have fled." Lowell makes Sir Launfal find the holy cup and the Lord of the cup only when he gives the water to the beggar. In the plan of Christ for our lives, service follows vision and vision waits upon service. The mountaintop and the valley are united by a path trodden by Christ. We are to follow in His footsteps.

3. *Life is Changed by a Vision of Christ.* Frivolity, irresolution and selfishness give way to steadiness, sobriety and purpose. The Spirit of the Christ transforms our lives.

In the Vatican gallery at Rome is a painting which has been pronounced the masterpiece of the world. It is called "The Transfiguration" and immortalizes the genius of Raphael.

It was scarcely finished when the poet-artist became ill. He had the picture hung in his sick chamber that his mind might be directed to his glorified Savior. When Raphael died the picture was hung above his body and the great crowds beheld the vision which had transfigured his life and given birth to his genius. Thus many a life is given a new vision for its tasks by the study of the life of Jesus. This is

the great transforming power that changes character and life.

## CENTRALIZING RELIGION—II Sam. 6:17-18. Matt. 6:33

1. *Religion in the Center.* David began the organization of his government by establishing religious observances as the center of community life. He put the ark into its proper place, that worship might again be prominent in the consciousness of the nation. This was not a deep-laid policy to buttress the throne with the sanction of religion. Other incidents indicate that this act of the young king was a natural and spontaneous expression of a vital religious experience. When he was about to face the champion of the Philistines he indicated that his confidence was in Jehovah, who had delivered him out of other perils. Those Psalms that bear his name reveal the inner life of one who has found God in nature and in human experience, and has come to know Him under the stars in the night and in the battle stress of his own moral and spiritual development. Religion was vital in the life of David. Religion is a permanent part of the experience of humanity and will always be present in some organized form.

2. *The Ark of the Covenant.* David and his court thought religion and worship so important that they provided for it. The ark, standing in their thought for the very presence of God, must be brought back to Jerusalem and worship established. Worship has always been considered one of the most important activities of life. Temples, cathedrals, churches, mosques, shrines, altars, "holy places," all testify to the great significance men have placed upon worship.

3. *Worship.* Worship is the attempt on man's part to establish friendly relations with his God or gods. In this attempt man has sacrificed his best, has devoted to worship his best thought (as in the Psalms and hymns), his best art (as in the paintings, sculpture and architecture of Christian and heathen nations), and his most beautiful music. Nothing is too good, nothing too costly to be devoted to this purpose. All participated in the worship when David and his people danced and sang together as the ark was brought up. True worship is always thus. It cannot be done by proxy. If we worship we must take part in the act. True worship is always joyous. The Puritans nearly crushed the joyousness out of their churches. Today we have put the happiness back where it belongs.

Let us fully realize that it is not an ark, a church, an altar or any other material thing that makes God's presence known. But he whose life is God-like and whose desires are for God and what he stands for is the true worshipper. To bring up the ark today is not to get some symbol of God's presence but to get our hearts and lives right before Him.



# Sermons

## The Call from Macedonia

An Expository Sermon  
REV. W. MAKINSHAW

Acts 16:9-10. "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

These two verses form what is in many respects the most remarkable paragraph in the Acts of the Apostles. In the light of all that has happened since, we can see that this is one of the turning-points in history. Both Western civilization and Christianity spring from this hour.

1. There have been various theories about the man of Macedonia who stood and besought Paul's help. But the one that is usually accepted now is that the suppliant was the Evangelist Luke. The clue to Luke's identity is revealed in our text. We are told that when 'he,' that is, the Apostle, had seen the vision, straightway 'we,' that is, Paul and Silas and Timothy and Luke, 'sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.' The explanation is simple when it is placed before us. Luke was a native of Philippi, a city of Macedonia, and was settled as a physician in Troas. There he met Paul, who led him to Christ. The great missionary, like all who are sensitive to the touch and the voice of God, could not fail to see a meaning in the frustration of his two proposed adventures. He and his comrades were forbidden of the Holy Ghost to speak the Word in Asia. Then, when they turned to Bithynia on the other side, the Spirit of Jesus suffered them not. Where, then, would a great door and effectual be opened to him? While he was brooding over the future, while he was dreaming and scheming about his next campaign, a vision appeared to him in the night. He saw in a flash, in one of those supreme moments of illumination that break upon pioneers and conquerors, the tremendous significance of the alliance with Luke.

Straightway the Apostle concluded that God had called him and his brethren to preach the gospel to the people of Philippi. Tomorrow he would set sail for Europe. The response of Paul to the cry of that soul, athirst for the living God, was prompt and effective. Within twenty-four hours the Apostle with his three comrades in arms had started on their adventurous voyage across the Hellespont.

Some one has said that prudence is the master-stroke of the devil. At any rate the Church has often been retarded and defeated because the counsels of men who had no vision

and who were superlatively endowed with caution have prevailed. Happily in this, as in every other momentous crisis in his career, the Apostle conferred not with flesh and blood. Men who prided themselves on their prudence would have stood speechless at the magnificent daring of Paul. As soon as they could recover their voice they could easily expose the folly of such an undertaking; the attempt was doomed to failure from its inception. But pessimists are always false prophets. Paul had seen another heavenly vision to which he would not be disobedient. He had heard the voice of God calling him through human lips, and he knew by intuition and by experience that victory was assured.

Did Philippi respond to the Apostle's faith and courage? In this very chapter we have the record of three distinctly different conversions, representing three types of nationality—the Asiatic, the Greek, and the Roman—and it would be almost impossible to exaggerate the far-reaching results of this missionary journey. 'There can be neither Jews nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus.' Lydia was the first convert won in Europe. The Lord opened her heart like a flower caressed and unfolded by sunbeams. Then followed the dramatic conversion of the maid possessed with a spirit of divination. The third illustration of the power of the gospel was startling in its suddenness and its accompaniments. The Roman jailor, who a few hours ago had cast Paul and Silas into the inner prison and made their feet fast in the stocks, was roused from his sleep by an earthquake, and, trembling with fear, believed on the Lord Jesus Christ. Out of these and similar elements emerged the Church at Philippi. None of his converts were nearer and dearer to the Apostle's heart. His letter to them is an almost unbroken *Jubilate Deo*. To him they were a perennial source of gladness and strength. Many a time his heart must have ached as he brooded over the defection of the Galatians, the heresies of the Colossians, and the sensualities of the Corinthians. But the generosity, the discernment, and the fidelity of the Philippians were always to him like an Elim in the midst of an illimitable wilderness.

2. The story of how precisely Paul came to think of entering Europe with the gospel, is full of guidance for any of us who want to make the best use of our life. There was at the back of everything his religion, and he was a missionary even before he became what he so proudly and humbly called himself, an am-

bassador for Christ.' We have our Lord's own word for it that the Pharisees would compass the land and sea to make one proselyte, and Paul was a Pharisee of Pharisees. And more, he was an honest man. Christianity never changed that sound conception of life he had, namely, that we are here, all of us, to advocate and commend and advance some total view of life's meaning which we hold as most assuredly blessing life.

He must often have thought of Europe, but we have warrant for supposing that he never worried about it. A good man will do well to believe that if he holds himself ready each day to do what God wants him to do, he shall have done before he dies what God intended he should do. But we do read that, just about this time, the voice of God, as Paul would say, began to indicate Europe more precisely. And this happened in his case as it often happens with ourselves, the only difference between him and us being that we are apt not to make much of certain things that touch our souls firmly enough, but delicately. And we are too apt to say of some juncture of events which hold us up or embarrasses us that it was only accident, or it was nothing, when Paul would have said, and did say here, 'It is God.' So things began to point in a certain direction. He and his party thought of turning to the one side and going into Asia, and something seemed to hold them up. Then they decided to turn toward the other side, but there also they were forbidden, as if God had met them bodily on the highway and turned them back. They were like Foch at the first battle of the Marne, who reported to Joffre, 'My right flank is weakening, and my left flank is being turned, therefore I will—retreat? No! 'therefore, I will—advance my center with my whole force.'

That is what Paul did, and it brought him right up against the sea. Now it is not to be wondered at that, when Paul fell asleep that

night to the swish of the sea, the figure of a man from the other side should appear to him, saying in effect, 'It was for my sake and for the sake of Europe which is my home that your pathway was blocked. God has brought you to the margin of the sea, not here and now to a standstill, but to the edge and moment of a new venture.'

May it not be that, by the very embarrassments of our life, and of our best life in all directions just now in these old countries, we are being directed, and indeed compelled, by God to take our eyes as much as may be away from ourselves, and take up, as we have never yet taken up, the task of unifying the whole world with the mind of Jesus Christ concerning God and man and duty? We know that, had Paul refused to launch out, there is a fair chance that the Christian movement might have turned back upon itself, and might for ages have been lost in orientalisms and futility.

We do know that, by setting out, St. Paul brought the saving salt to Europe; and in saving Europe, saved Christianity, for he liberated its genius.

If we were all of us only quiet enough and believing enough, feeling as we ought to feel how hot and angry and difficult life in its fairer forms is becoming amongst ourselves; and on the other hand, as we look abroad, if we could see the strange silences, the sinister groupings of the nations, the mounting possibilities which, unless God hinder them from maturing, might even now overwhelm the world—if we considered these things soberly and bravely, seeking guidance, we should awake with a new light in our eye, and something fresh in our voice; for something would have come to us, which, in its deep and permanent principles, was the very thing which came to Paul at Troas, a voice calling to him from lands beyond the sea.—*From The Head-springs of Life, Expository Times.*

## As Ye Go Preach

REV. WM. T. MAGEE

"As ye go, preach"—Matthew 10:7.

A Chinese brought his child to a missionary to be baptized. He said the child's name was Moo Dee. The name was altogether different from Chinese names and after the ceremony he asked the father why he had named the child "Moo Dee." The father said he had heard of the great Moody in America, and in his dialect *Moo* means love and *Dee* means God.

He said, "I want my child to grow up to love God."

To love God is a virtue we can all attain. In this great relationship of loving the same God we are given fuel to start our dynamos of service for Christ. Without love for God our lives are lived in vain.

In Matthew 10:17 are these words, "As ye go, preach." The Lord has work for us to do. Christ was commissioning his disciples to go

forth on their missionary tours when he gave them this advice. We all aspire to be disciples of Christ, so he is speaking to us even if we live centuries later than the twelve. There can be no dodging the individual appeal because it applies to us all, "as ye go, preach."

There are many kinds of preaching besides good and bad. Every one preaches whether he or she is in the church, or out of the church. It is impossible to keep from preaching, regardless of what we may do. Christ said, "As ye go, preach." Surely this is meant for us, for who goes more than we do? I heard a man say the other day, "I have not been anywhere." I looked at the mileage record on his speedometer and its registered more than 22,000 miles. No one goes more than the American people. God help the nation if they do!



This text applies to those who do go. I believe that very few people today belong to the class of non-goers, for if we are not going, we are just coming back. Christ told his disciples to go but the difference lies in the mission of the disciples and the purpose of our going. There are two kinds of preaching.

Christ said to his disciples, "As you go, preach, saying." That is the first type of preaching. A great deal of preaching is done by lip-service and a great deal more can be done. There is also a great deal of lip-service that is not preaching. Take the ordinary telephone conversation for example. Christ commanded his disciples to preach by saying. He commands us to do the same kind of preaching.

Christ also told his disciples what to say. "As you go, preach, saying, the Kingdom of Heaven is at hand." The disciples were commanded to give this message. As disciples of the same Christ we are commanded to do the same thing. This message is needed today. Jesus Christ is the same yesterday, today, and forever. We are to tell people about sin and the need of salvation. In the Epistle to the Roman we find "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." We are to preach that the Kingdom of Heaven is at hand because of His victory over sin. If our lip-service is merely to inform someone of the weather, we are not preaching concerning salvation. Sin is the evil in the world. By preaching about sin we are forced to mention the Kingdom of Heaven because Christ was and is victorious over sin. Evil today is the same old evil. It is sin. If we preach that the Kingdom of Heaven is at hand, we shall preach sin in its many forms. Sin is the antithesis of the Kingdom of Heaven.

The disciples were told not to go to the Gentiles but to the lost house of Israel. The Jews were to be given another opportunity to come back to their God. The disciples were to do missionary work at home. There is no better place to begin the work of Christ than at home. If all who call themselves church members would begin to work for Christ at home, our churches would have larger congregations.

Toward the end of the Gospel according to Matthew, Christ issues a greater challenge to his disciples: "Go ye into all the world and preach the gospel to every creature." Under that command Christ has work for each one of us to do. Regardless of where we may be, He can use us. There is work for us to do in our town or city and as disciples of Christ we are commanded to do it. It would not do for every one to go to the foreign fields, because there would not be any one to support the workers. But we at home are commissioned to work. A group of young Y. M. C. A. members were in the habit of taking bicycle rides. They decided to combine work and pleasure and divided the territory. They went out on their wheels and preached. They had their rides but

they also did their work for the Master. A great number of these young men are missionaries today. But we do not all need to be ministers or missionaries to do work for Christ.

No one has a greater opportunity for doing good than the teacher. A teacher learned that one of the boys in her class was not a Christian. He was good in mathematics, and one day the teacher handed him a piece of paper upon which was written, "What doth it profit a man, if he gain the whole world and lose his own soul?" That boy with a little further help from the teacher became a Christian.

Oh! you exclaim, I am not a teacher. Perhaps you are a traveling salesman. A certain hardware salesman closed his order book by saying that he had an interesting side line. He told the story of Christ's love to the merchant. The following Sunday the merchant was found in church.

Oh, you say, "I'm a lawyer." Who has a better opportunity to speak of the Kingdom of God than a lawyer? As he comes into that intimate contact with his clients he has a great opportunity to speak words of help and comfort.

These words do not concern me because I am a doctor. Do you know that more homes are opened on the foreign field to the medical missionary than to any other? In India a small group of people came to the medical missionary. They said they had walked for two months to get there. They were finally cured and went their way rejoicing but every one of them became a missionary. A doctor had told them the story of Jesus. Surely, a doctor has wonderful opportunity to sow seeds for the Master's harvest. As he ministers to the body he may also minister to the soul and bring greater comfort to the afflicted.

Then the great cry goes up, "We are farmers." The farmer has spread before him the beautiful panorama of Nature. From Nature we find the very best illustrations for Biblical truths. How easy it is for the farmer to understand and to teach, as he plants his seed, that the body must die in order to give life.

I hear a few scattered "We are bankers." A banker stopped at the desk of his clerk long enough to whisper in the ear of the clerk. When the work of the day was over, the clerk was found in the office of the banker, where he heard the words of life. Do you wonder that all the clerks in that bank became Christians?

The storekeeper can hand out his packages of sunshine and hope as he hands out his packages of groceries.

It does not make any difference what profession we have chosen, we can use it for God's glory. If we take our Christianity in earnest, we shall not be content unless we do use our work for the Master. The greatest joy comes from helping others. Why should we keep back that which we have found to be so help-

ful? Thus by our lips we can do a vast amount of preaching.

The second method of preaching may be termed silent preaching. That is preaching by our deeds. Little do we realize the effectiveness of this method.

The disciples were commanded to go forth to raise, cleanse, heal and cast out. They were to preach also by their deeds. It is Emerson who says, "What you are speaks so loud that I can not hear what you say." *Actions speak louder than words* is the proverbial form. Our characters speak out. Our characters determine the deeds which we perform.

We influence all those whom we meet. Just as the sun affects the moon and other objects, so we influence those around us. Do you Sunday School teachers know that you are being watched by your scholars? Whatever you do they will consider right. Do you parents realize the enormity of your influence upon your children? Do you know that your boy or girl does this thing or that thing because Daddy or Mother does it? We need to

obey the warning we so often see, "Watch your step." Many of the tragedies of the world would be averted if we kept in mind this warning. By your deeds and your life your friends know you.

The disciples went forth to preach without silver and gold. They went out poor men but rich in spirit. When Thomas Aquinas visited the Vatican, he was shown the treasure room. As the Pope pointed out to him the articles of great value he said, "No longer can the church say, 'silver and gold have I none.'" "Yes," said Aquinas, "neither can it say, arise and walk." The church today can not say arise and walk because she is counting her treasure hordes. When all the church members will preach by their lips and their lives, then will the church be able to say, arise and walk. Paul could say, "For me to live is Christ." Can you say that you are living for Christ and that people seeing and following you will be led to Christ? Then you have the greatest joy in the world aside from salvation. Our lip-service and our lives will tell others whether "for me to live is Christ."

## ***The Cup or the Silver, Which***

REV. W. ALONZO REYNOLDS

Text: Matt. 26:15 and John 13:30.

Where was Judas when Jesus instituted the sacrament of the Last Supper? Was he present or absent during those sacred and holy moments when the Master commanded them to "do this in remembrance of me?" The records seem to indicate that he had left the room. As John put it, "He then, having received the sop, went out straightway, and it was night." Opinion seems to agree that it was after his departure that Jesus broke the bread and poured the wine in that peculiarly sacred sense and instituted what we know as the Lord's Supper.

Why did Judas leave so precipitately? Why did he plunge forth into the night without further word with any of them? Why did he turn his back upon the Cup of our Lord? Because he had already chosen a handful of silver as his portion. "And they weighed unto him thirty pieces of silver," said Matthew. He had his choice and he took it. That choice shut him out of Christ's fellowship—but he took it. That choice headed his soul downward into the night—but he took it. Tragic, fearsome choice! Terrifying, devastating choice! "The cup or the handful of silver!" Poor Judas, he chose the silver and lost his soul!

The fact of the matter was that night was already falling on the soul of Judas. That night into which he straightway went out was not all external, it was also in his heart. The spiritual twilight of his inner consciousness had steadily deepened until now, in this definite turning of his back upon the Lord's Table with its cup of proffered suffering and shared sacrifice, it had become a Stygian midnight. This was but the climax of an issue long foreseen by him. Faced by neces-

sity of choice he made it . . . and *went out into the night.*

We condemn Judas, but what of ourselves? This same high moment of choice continuously presents itself to us in myriad forms; the cup or the handful of silver is an alternative amazingly frequent in our experience. Even our Lord had faced this alternative and fought through the battle that went with it. Out yonder in the wilderness and again and again as he faced Calvary and the cross, the cry that became articulate in Gethsemane welled up in his prayers, "O my Father, if it be possible, let this cup pass from me!" and yet to his eternal glory and honor let us not forget His choice was the Father's will, "nevertheless, not as I will, but as Thou wilt."

Youth, deciding its course in life, choosing its life-work, meeting the alluring offers of the materialistic world must ever face this choice—the cup or the silver, suffering with Christ or the garlands of the crowd, a life of service or a life of self, God or gold as the dominating motive of existence, which?

Years ago there was, in this country, a circus "freak" known as the "Blue Skinned Man." The hue of his skin remained a mystery until after his death, when scientists discovered it had been due to silver poisoning from the mines. But alas, not nearly rare enough to be classed as freaks are the men and women of today who are the victims of silver poisoning, aye, and of gold poisoning. The man in business, the public official faced with a bribe, or a so-called "legitimate opportunity" to profit at the public's expense, the private citizen gaining at the cost of others the comforts and luxuries of life . . . are all, as Judas, facing the choice "The Cup or a Handful of



Silver?" As between a life of service, honor, principle, clean conscience or a soul poisoned by silver, which should we take?

Nations face this alternative. Before the bar of history they are judged by this: was theirs an act or course dominated by the principles of honor and humanity, justice and fair-dealing, and motivated by Christ-like concern over the welfare of mankind, or by the principles and motives of the jungle, Wall Street and the God of Gold?

The Church also must stand or fall by this test, whether she will choose the cup of shared suffering and sacrifice with her Lord or reach with grasping hands for the "main advantage," the handful of silver which betokens self as life's chief interest. Which shall we show to the world as a church, the outstretched hand with its cup of helpful and healing world service . . . or a fist closed tightly upon a handful of silver, the material power of the world? Hungry millions reach for the Bread of Life on the table of God's bountiful love. Shall we watch their strivings with no concern? With God's abundant life in our hands, placed there by our Lord and Master, shall we calmly watch while others die for want of what we have? Some one forces this type of issue upon us with this illustration: "America spends five times as much for tobacco each year as it does in all the work of all its churches of all creeds. What would happen if the ratio were reversed? Here's a chance for religion to begin at home for many church members." What is our church's share in the tobacco bill of our community, of our country? Is it to our credit or to our shame? And is our spending on other luxuries in the face of the world's hunger for God any more to our credit?

One wonders whether the church is offering our world the life-giving cup of the Lord's Supper, or the selfish stone of a Christless civilization. Judging from the weekly per capita giving of our church, what would you say?

Judas' fateful choice arose from his ambition, his hopes and his religious experience. But his ambitions were selfish at core and so degenerated into covetousness and greed, hard and unyielding. His hopes likewise were of the earth, earthy, carnal, materialistic, reflecting the Messianic conceptions of his day. At the sight of the cup of the Lord these hopes were doomed and the deposit of frustrated hopes was bitter resentfulness and angry hate. His religious experience, such as it was, had the tragic quality of being on the decline, rather than on the increase. Hence the danger! With spiritual resistance to soul-disease on the decline imagine this man's condition when even his loathsome ecclesiastical bribers came to look down upon him and scornfully spurn him!

But what of ourselves? Have our ambitions been purged until our hopes are set only on the eternal things of God? Is our religious life a *growing* thing? Is our knowledge and fellowship with Jesus Christ, the Son of God, deepening and enlarging? Do we "choose to suffer affliction with the people of God" or to "enjoy the pleasures of sin for a season?" When opportunities for service to Christ and fellow-man conflict with the glittering attractions of material pleasure or profit, which do we choose? "The Cup or the Silver?" The life of service or the life of self? The path that leads out into the night or the path that leads upward into the light?

Before you is the Cup . . . and the Silver? Which will you take?

## *A Vision and Its Aftermath*

REV. CLAUDE ALLEN MCKAY, D. D.

"I was not disobedient to the heavenly vision." Acts 26:19.

The great art of living is to bridge the gulf between resolution and fulfilment, between vision and service, between ideals and achievement, and to realize that both are necessary and either without the other is failure.

I was about to say that I pity the man who is merely a theorizer, only a dreamer, just an idealist, but I will refrain. Poor man! He has continuously the pity and even the sneers and slurs of this extremely practical age of ours. We seem willing to tolerate almost anything in a man except he must not be "a dreamer" or "an idealist."

I will say this, however, that I pity the man who thinks that theorizing is useless, dreaming is vain, and seeing visions is foolishness. Wordsworth's Peter Bell would not feel himself a stranger in our age. To Peter—

"A primrose by the river's brim  
A yellow primrose was to him,  
And it was nothing more!"

Let us save some of our pity for the man who never sees visions or dreams dreams; for

whom the world has little of poetry or of spiritual realities.

We are told that two-thirds of life is conduct, which leaves only one-third for idealism; but I know this: that the two-thirds conduct, or deeds, are made worthy by the one-third of idealism or made vicious by the lack of idealism. To dismiss the dreamer of dreams and the seer of visions, the poet and the idealist, is just as reasonable as to dismiss the architect and say, "The only thing of real importance is to build" or to dismiss the ship's pilot and say, "The one important thing is to put on steam and forge ahead." This generation of ours is very ready to put on steam and drive ahead and we call that progress. The one need we have, which perhaps is greatest, is the idealism to pilot aright the tremendous powers which the twentieth century has put into our hands.

I do not hesitate to say that one of the greatest if not the greatest hour in the life of Saul of Tarsus, whom we call Paul, was when he caught a vision of his own relations to Christ and to a needy world. That was the

vision which motivated his years of service to follow, and without which we should never have heard of Paul; and the Christian Church would have suffered a loss too stupendous and perilous to contemplate.

We are told that when surveyors were sent out into the primeval wilderness of our great West and Northwest to mark out the line for a railroad, they frequently climbed the highest tree on the highest hill that they might see with a larger horizon, and see all things in their true proportions.

We need not be told, for we know it too well, that other things besides railroads in our social structure have been laid out and built with success or failure according to the degree to which the builders of our social order have been willing and able to climb mountains of aspiration and see visions which revealed all things in their true proportions.

Last week there came before my eyes two lists of names, familiar to almost every American citizen, but these two lists made me sit up and take notice, to knit my brows and think, and to wonder whither we are bound. One was a list of illustrious men and women who died last year leaving, each in his own chosen field, a name to be cherished and an achievement of note. There were the names of *Luther Burbank*, the wizard of agriculture, *Ellen Keys*, ambassador of international good will, *Charles W. Eliot*, a master in the field of education, *Thomas Mott Osborne*, a pioneer in the perilous field of penology, and *Stewart Sherman*, a literary critic of rare talent and charm. The other list bore the names given by a class of boys, 12 to 14, in answer to the teacher's question, "If you could be any living man, whom would you choose to be?" In the order of their favor the list included, *Jack Dempsey*, "*Babe*" *Ruth*, *Charlie Chaplin*, *Henry Ford*, and *John D. Rockefeller*. Some of these names are honorable names, but the ideals of success impersonated in the names of these popular idols—I wonder if they are the visions which tomorrow, 50 years hence, will give us worthy successors to *Luther Burbank*, *Ellen Keys*, *Charles W. Eliot*, *Thomas Mott Osborne* and *Stewart Sherman*? Perhaps so. I am not pessimistic. I am merely wondering! I do know that a tremendous crowd gathered one night recently in the city of Chicago and paid more than we are asking for world-wide missions, to witness a beastial fight between two men whose chief claim to renown is brute strength. Again I say, I am not pessimistic but I do wonder if we are exposing the youth of today to visions which will insure a great tomorrow?

There is the aftermath of a vision to reckon with, no less than the vision. Let us still believe that the greatest experience in the life of *Saul of Tarsus* was the vision which came to him on the Damascus road when he saw himself in his true relations to Christ and a needy world. That always is a great experi-

ence in any man's life. But I also realize, as you do, that that vision would have failed of its purpose and would not have been worth relating if he had been "disobedient to that vision," and failed to bridge the gulf between the ideal and its achievement.

Advertising has its purpose but most people are concerned to know if the goods measure up to the advertisement. The test of the pudding is in the eating, not in the recipe or the chef. So it is with a vision. The test of its worth is in the service to which it points. The test of the Golden Rule is not in the honored place it has in the New Testament but the fact that when it is put in practice in the market place it works. The test of *Jesus' dictum*, "Thou shalt love thy neighbor as thyself" is not in the fact that he said it but that when men practice it, it makes a new heaven and a new earth here and now.

It is not necessary to rehearse the many and marvelous achievements which followed *Paul's* vision on the Damascus road. You know that of all the "Circuit Riders" whose labors have carried the Gospel to the frontiers of civilization, *Paul's* name will probably ever be written at the top of such an honor roll. And you know that, although the story of *Judson* in *Burma* and *Livingstone* in *Africa* and others like them, are among the most fascinating and commendable records of human achievement, yet the story of *Paul*, the immortal missionary of the Roman Empire, leads them all. You also know that although many men and women have taken their pen and wielded it with marvelous beauty and power, it was *Paul*, "obedient" to his Damascus road vision, who wrote personal letters of such charm and point and power as to become a part of the New Testament and to shape very largely the religious thinking of eighteen centuries of Christian leaders.

Truly one of the secrets of great living is to be obedient to our visions—to bridge the chasm between theory and practice, between vision and service, between ideal and achievement. And surely one reason the life of *Saul of Tarsus*, known to the world as *Paul* the first Christian missionary to the Gentiles, looms so large on the horizon of the ages is because he bridged that gulf and was obedient to his vision.

If any of us would like to know whether it be a sizeable task to obey one's best visions and live one's ideals, let him try it in his own life. A minister was asked by one of our publishers, "Why don't you see that every family in your parish has one religious paper in the home, and why not recommend to your people some of the books on religious subjects which they ought to read? Surely you realize what a power for good it would be in their lives!" To which the minister replied, with a note of sadness, "You have pointed out an easy task. I could persuade practically every family to have our own Church paper coming in weekly visits to their home, but the greater and harder task you



have not told me how to do—that is to get them to read it.” “I could,” the minister continued, “have a book table in the vestibule and persuade scores of our people to buy books on vital religious problems, but of what value is it to purchase a good book and take it home to become a silent, unmolested adornment of the library table?”

Most any enthusiastic man or woman can go out and sell tickets for a benefit concert or ball or lecture, but that is the easy task and the least in importance. The harder and greater task is to enlist the genuine sympathy and loyalty for the cause represented. It was the greatest of ministers who said, “He that heareth these sayings of mine and doeth them, I will liken to a man that built his house on a rock.”

That was a great hour when Saul of Tarsus, the awakened persecutor, cried out, “Lord, what wouldst thou have me to do?” And I do not care to put that hour second to any other, for without that hour there would have been no great achievements to record. Nevertheless another equally great hour was when that same man, years later in Caesar’s prison at Rome awaiting trial, wrote to his friends, “I have fought the good fight, I have kept the faith, I have finished my course and I am ready!”

The poet has expressed it in fitting and forceful words,  
 “Great it is to believe the dream  
 When we stand in youth by the starry stream  
 But a greater thing is to fight life through  
 And say at the end, ‘The dream is true!’”



REV. I. J. SWANSON, D.D.

**The Expositor's Year Book.** A survey of the Biblical and Theological literature of 1926. Edited by James Moffatt, Litt.D. 316 pp. Doran. \$4.00. A comprehensive and discriminating survey of the leading magazine articles and books dealing with the exposition and interpretation of the Bible, during 1926. Among the topics covered are: The Old and New Testament; Comparative Religion; Apologetics and the Philosophy of Religion; the Psychology of Religion; Mysticism; Science and Religion; Dogmatic Theology; Worship and the Sacraments; The Church and Church Life; Applied Christianity and Christian Ethics; and Expository and Devotional Literature. Scholarly ministers, as well as Seminary professors and students, will find this book most useful. Incidentally, we may express our satisfaction that such an eminent scholar as Professor Moffatt is now teaching in an American Seminary.

**The Making of Luke—Acts.** By Henry J. Cadbury. 385 pp. Macmillan. \$3.00. This scholarly work gives a graphic and most readable account of the making of Luke-Acts. It discusses the materials used by the author, his following of contemporary literary methods, the personality of the author, and his purpose in writing these books. This is not a technical treatise, but rather a descriptive and pictorial work. It will hold the interest of the general reader; and while it may not settle any problems, including that of authorship, for him, it will give him a clear idea of the problems themselves, as well as a portrait of “Luke.”

**The Plastic Age of the Gospel,** by Andrew C. Zenos, LL.D. 264 pp. Macmillan. \$2.75. Dean Zenos is concerned in this volume with the thought lying behind the New Testament writings, and their shaping into final form during “the plastic age of the Gospel.” He is more interested in describing the soul of early Christian teaching than in analyzing its form, although he does both. He traces the progress of thought in the

New Testament and unfolds its meaning as it relates itself to the Gospel of Christ. In brief, here is the theology of the New Testament, soundly evangelical, and spiritually refreshing.

**Understanding the Apostles' Creed,** by Donald McFayden, Ph.D., Professor of History in Washington University, St. Louis. 318 pp. Macmillan. \$2.60. The author holds strongly to the belief that the Apostles' Creed is in fact the essence of Apostolic teaching. He reveres it as a unifying symbol of Christian faith, held by the whole church for over a millenium and a half. To “understand” it, the author takes his readers back in historic imagination to the situations which made necessary the definition by the Church of its various articles. He recognizes that modern science and historical criticism make necessary fresh interpretations of the creed; but he maintains that these do not lessen the value of the Creed for faith. This book is an able defence of the validity and value of the Creed. It is written in a most gracious, as well as in a scholarly, way.

**The Christian Sacraments,** by Oliver Chase Quick, M.A. 264 pp. Harpers. \$3.00. Here the sacraments are studied from the point of view of philosophy and of general experience. The historical Incarnation and the Atonement are first of all presented as the supreme sacrament and the fount of all others. He proceeds then to discuss the nature and operation of sacraments; and maintains that sacramental grace elicits something from man, rather than inserts something into man. In treating of the problem of orders, he asserts that their validity is dependent upon their being official and authorized acts. In a closing chapter, he discusses the relation between worship and morality. As our readers know, there is an acute controversy in England at the present time regarding nature and validity of the sacraments. This book by Canon Quick is an important contribution to the literature of that controversy.

**Christ in the Hebrew Alphabet**, by Rev. John Macmillan. 160 pp. Marshall Bros. 3-6. If the author expects us to regard his use of the letters of the Hebrew alphabet, as found at the heading of the twenty-two stanzas of the 119th Psalm, as Scripture texts, then we must characterize such use as merely fanciful. Nevertheless his homilies are delightfully fresh, suggestive and helpful.

**The Crisis in Lutheran Theology**, by Vergilius Ferm, Ph.D. 409 pp. The Century Co. \$3.00. This book will be of especial interest to American Lutherans with their eleven thousand ministers and over two and a half million laymen. Dr. Ferm traces the development since its founding in America in 1742 by Muhlenburg, of the Lutheran churches, from loosely organized groups, into the present United Lutheran Church. Among its great figures was Schmucker, whose proposals for Church union were far in advance of his day and led to his downfall as a leader. Dr. Ferm traces in detail the story of the victory of Conservative Lutheranism. Every minister interested in Church Union would do well to read this book because of the light it throws upon the social psychology of the different racial groups which compose Lutheranism in this country.

**Man, God and Immortality**, Thoughts on Human Progress, by Sir James G. Frazer. 437 pp. Macmillan. \$3.00. The particular value of this book, which consists of passages chosen from the author's voluminous writings, is that it gives Dr. Frazer's conclusions, disengaged from the vast mass of facts presented in his notable works, among which "The Golden Bough" is perhaps the best known. It is not, of course, a systematic treatise; it is rather a series of pictures of man at various stages of civilization, in his thoughts about himself, God and immortality. The pictures are vivid, with plenty of detail. The author is rather chary of committing himself on some questions, e.g., on immortality. He presents opposing conclusions, balances them well, and leaves the reader to decide for himself. The book, nevertheless, is of fascinating interest. It illumines many dark places in the story of man's upward climb to God.

**The Wrestle of Religion with Truth**, by Henry Nelson Wieman, Ph.D. 256 pp. Macmillan. \$2.50. The title of this able and stimulating book is unfortunate. Its implication seems to be that religion and truth are in opposition. There may be conflict between certain religionists and truth, that is probably what the author has in mind; but religion and truth are one and inseparable. This work is really a philosophy of religion. It is also an analysis of what one ought to mean by "practical religion." Religion, he tells us, is adjustment to our environment of God. It is a process of experimentation; it leads to an experience of communion and fellowship with God. Some of the great chapters of the book are "Worship as a means to successful living," "Habits and the perception of God," "How we are remade," and "The concept of God." This is one of the books which deserves serious study by every minister, because of its searching analysis of both the concepts and methods of religion, its fearless search for the truth upon which religion rests, and its fine Christian spirit.

**The Paradox of Religion**, by Willard L. Sperry, D.D. 63 pp. Macmillan. \$1.00. Two lectures given this year in Sheffield, Liverpool, and Birmingham, under the auspices of The Hibbert Trust. These lectures exhibit fundamental (not Fundamentalist) thinking on the complexity of religion and of religious experience. The "simple" Gospel, while it reaches the mind and heart of "the wayfaring man" turns out, on reflection, to be far from simple. Dr. Sperry treats of such paradoxes as God's transcendence and im-

manence; of Divine sovereignty and human freedom; and of the mystic and the practical Christian life.

**The Religious Mind**. A psychological study of religious experience, by C. K. Mahoney, D.D. 214 pp. Macmillan. \$2.00. This is a study of psychology in the field of religion, in our modern Western world. It examines the phenomena of religious experience, just as a scientist would examine any other example of human experience, in order to discover their validity and their function. It finds the concepts based upon such religious experience functioning effectively when they become the beliefs by which men live. Here we have a fresh approach to the interpretation and evaluation of religious experience, and from the side of the new psychology. Master this book, it is not difficult reading, and it will clarify your whole outlook on the psychology of religion, and will open up new avenues of approach to the minds of your hearers.

**Farm Income and Farm Life**. A symposium on the relation of the social and economic factors in rural progress, by a committee representing the American Country Life Association and the American Farm Association, and edited by Dwight Sanderson. 324 pp. University of Chicago Press. \$3.00. A volume that ought to be of immediate interest to all rural pastors, since it deals authoritatively with economic problems, upon whose solution the economic prosperity of the farmer depends. As every pastor knows, it is exceedingly difficult for the church and school and other cultural and spiritual agencies to thrive where the population is very poor.

**Farm Youth**. Proceedings of the Ninth National Country Life Conference, Washington, D. C., 1926-1933 pp. University of Chicago Press. \$2.00. Part one contains some of the outstanding addresses and papers of the Conference. These deal mainly with the special needs of farm youth, objectives of rural education, a student's view of farm life, and European rural life. In Part two, the open discussions of the Conference on the questions noted above are reported. Part three contains reports of the American Country Life Association. Country pastors will find many valuable ideas and suggestions for their work in this volume.

**The Church and the Country Community**, by Rev. E. V. O'Hara, LL.D. 115 pp. Macmillan. \$1.25. The author is director of Rural Life Bureau, National Catholic Welfare Conference. He understands the rural problem, having been brought up on a farm, and having devoted himself to a study of the church and the country community. He deals in a very practical way with such topics as the church and the farmer; social problems of the farm, rural health, education, religious leadership; religious vacation schools; farming as a business; rural co-operation; financial co-operation; etc. While written for Catholic priests, Protestant country ministers will find this book full of practical suggestions for their work.

**The Evangelistic Church**, by Frederick E. Taylor, D.D. 232 pp. Judson. \$1.50. Dr. Taylor is one of the great leaders of the Baptist denomination. He was president of the Northern Baptist Convention in 1922-23. He has had a varied ministry as Y.M.C.A. secretary, evangelist, and now for twenty-one years, as pastor of a great church in Indianapolis. He is a man of "a burning heart" for evangelism. Out of his long and successful experience, he offers valuable suggestions to his brethren in the ministry on evangelism. Some of the chapter headings are: The evangelistic church, Prayer and evangelism, Using the men of the church, Personal work for training-classes, Soul winning preaching, Why we fail, and Harvest-time.

**Creation and Science**, by Glenn Gates Cole, Sc.D. 302 pp. Standard Pub. Co. \$1.75. A scholarly and



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sturdy defense of the Genesis story of creation against the assumptions and hypotheses of a certain type of scientists. We agree with the author that there can be no real conflict between the Bible and science which rests upon ascertained facts and sound conclusions; truth is one, whether in the revelation of the Bible or of nature.

**Morals in Review**, by Prof. A. K. Rogers, Yale. 456 pp. Macmillan. \$3.50. This is a work which ought to, and we believe will, make a great appeal to ministers. It reviews the various and widely differing theories of morals, from Socrates to Guyau. Nothing, of course, is as important to man as a theory of moral living which will stand the test of reason and work out satisfactorily in practice, bringing good to himself and his fellow-men and winning the approval of his God. Prof. Rogers not only summarizes the teachings of the great expounders of ethics, but examines them critically and shows whatever values they possess. It is a work of encyclopedic scope, of original investigation and of sound and discriminating judgment. It deals with Greek ethics, as represented by Socrates, Plato, Aristotle, and by Epicureanism and Stoicism; the ethics of the church, by Thomas Aquinas; the beginnings of modern naturalism, by Hobbes and Spinoza; the ethics of reason, by Cudworth and others; the ethics of sentiment by Shaftesbury, Hume and Adam Smith; the ethics of conscience, by Butler and Martineau, etc.; theological utilitarianism, by Locke and Paley; utilitarianism, by Bentham, J. S. Mill, etc.; metaphysical ethics, by Kant, Hegel, etc.; and scientific ethics, by Spencer, Huxley, Guyau, etc.

**The Religion of the Semites**, by (the late) W. Robertson Smith, LL.D. Third edition, with introduction and notes by Stanley A. Cook, Litt.D. 718 pp. Macmillan. \$3.75. First published nearly forty years ago, revised, mainly by the author, in 1894, it now appears in a third edition, revised, enlarged and brought down to date by Dr. Cook, editor of the Cambridge Ancient History. The scope of the work is well known: it is a comparative study of Semitic religions, including the Hebrew. It throws much light upon the meaning of holy places, sacrifices of various kinds and the development of sacrificial ritual. This notable book will appeal more to the special student than to the general reader.

**Messianic Speculation in Israel**, by Abba Hillel Silver, D.D. 268 pp. Macmillan. \$3.50. A distinguished Cleveland Rabbi here outlines the story of Messianic hopes among the Jews from the first through the seventeenth centuries. He analyzes the technique and methods of Messianic calculations, points out their historic consequences, and explains the opposition by many Jews through the centuries to Messianic speculations. From the Christian standpoint, such speculations are futile, because we believe, of course, that the Messiah came in the person of Jesus; from the standpoint of the liberal Jew, such speculations are equally futile, since he does not expect the Messiah to come, as an individual at all. Rabbi Silver's book mainly concerns Jews; but students of religious history in general will find the work both interesting and illuminating.

**Christianity and Judaism Compare Notes**, by Harris F. Rall and Samuel S. Cohon. 132 pp. Macmillan. \$2.00. This book is the outcome of an unusual, perhaps a unique, experiment: a Christian interprets his faith to a group of Jewish theological students, by invitation, and returning the courtesy, a Jew, on invitation, interprets his faith to a group of Protestant theological students. These lectures contain neither propaganda nor controversy. They give just a plain, intelligent statement of the lecturers' respective faiths. Dr. Rall presents his conception of

the Christian Fellowship, The Christian Conviction, The Christian Way, and The Christian Hope; and does it clearly, definitely and in a fine spirit. Cohon discusses The Nature of Judaism, Faith and Reason in Judaism, Principles of Judaism, and Reform Judaism; and he also does it clearly, definitely, and in a fine spirit. Such an interchange of speakers by Jewish and Christian Seminars is a good thing for both parties, and should result in better understanding of their respective religions.

**The Church and the Church School**, by W. E. Chalmers, D.D. 186 pp. Judson. \$1.00. The author says, "The Church School should unify in its organization and operation all lines of study instruction, recreation and service, included in a comprehensive and balanced program of religious education." He discusses means of achieving this aim, such as building a curriculum; training in worship, in social living, and through service; organizing the church school; and stressing the supreme spiritual purpose of the church school. A useful book.

**A Study of Babyhood**, by Mary S. Haviland. 178 pp. Westminster Press. 90 cents. This textbook is approved by the International Council of Religious Education. Every mother and every Cradle Roll superintendent would profit by studying this book. It deals with the training of children in right habits and attitudes, in learning to live with others, and in learning the simple and sweet beginnings of religion.

**Right Living**, by Maurice J. Neuberg. A Teacher's Manual. 120 pp. Pupil's Book. 150 pp. University of Chicago Press. Each, 75 cents. A discussion course in right living, in which the pupils are expected to think through for themselves, with some help from the teacher and reference to the Bible, the right way to live and to make life a success. In the hands of a good teacher, this course will interest and help young people of the High School age. Good bibliographies are included in these manuals.

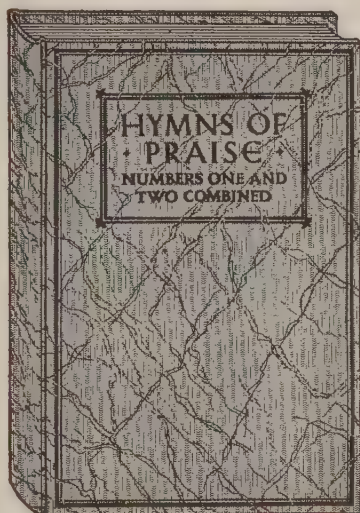
**Treasure Trove for Little People**, by J. W. G. Ward, D.D. 208 pp. Doran. \$1.50. *Expositor* readers are familiar with Dr. Ward's ability as a story teller to children, from his contributions to the magazine. This volume is, indeed, "treasure trove" from the world of make-believe and romance, as well as of facts. Parents, teachers and ministers will find the volume useful both for entertaining children and for training them in the fine art of living.

**Are Missions a Failure?** by Charles A. Seldon. 270 pp. Revell. \$2.50. The author was sent to Asia by *The Ladies' Home Journal* to make an impartial investigation of missions, both Catholic and Protestant, and to report his conclusions. He went out feeling that missionary work was largely futile, but came back profoundly impressed, on the whole, by the cultural, social, medical and religious work of the various missions, as well as of the mental and spiritual calibre of the missionaries, as a whole. He visited Ceylon, India, Burma, Siam, China and Japan. He gives important, first-hand information of the present disturbances in China and India. He offers some deserved criticism of mission work, but on the other hand he has high praise for most of it. This book is a good one to put into the hands of "doubting Thomases" as to the value of foreign missions.

**The Hymnody of the Christian Church**, by Louis F. Benson, D.D. 310 pp. Doran. \$2.00. The author traces the history of hymnody from Apostolic times down to our day, and shows something of its influence on the life of the church. He discusses the value of hymns as literature. He points out their inspiring service in the Wesleyan revival and in other great evangelical movements. He analyzes the contents of the hymn, in relation to praise, edification



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300	South Side Baptist, Lakeland, Fla.	200	United Brethren Clifton, Cincinnati, Ohio
300	Swedish Mission, Evanston, Ill.	400	Hyde Park Community, Cincinnati, Ohio
211	Salem Evangelical, Lena, Ill.	211	Central Christian, Marion, Ohio
219	East Lynn Christian, Anderson, Ind.	200	Christian, Tiffin, Ohio
200	Christian, Fortville, Ind.	250	East Side Presbyterian, Toledo, Ohio
200	Westview Baptist, Indianapolis, Ind.	300	Central Christian, Youngstown, Ohio
200	St. Paul's Methodist, Rushville, Ind.	400	Second Presbyterian, Tulsa, Okla.
200	Presbyterian, Ashton, Iowa.	375	Second Presbyterian, Butler, Pa.
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200	First Presbyterian, Osage City, Kans.	225	Methodist, Derry, Pa.
220	First Methodist, Wellington, Kans.	150	Moravian, Emaus, Pa.
265	Baptist, Glasgow, Ky.	225	Evangelical, Greenville, Pa.
200	Christian, Nicholasville, Ky.	1000	United Christian, Swatara Station, Pa.
200	Christian, Smithville, Mo.	340	Liberty Baptist, Appomattox, Va.
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and churchiness. He pleads for the revival of general congregational singing and for putting the hymn book back into the place which both Luther and Calvin gave it, as a means of deepening the spiritual life, to which all ministers will say, "Amen."

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## Prayer Meetings

REV. HENRY H. BARSTOW, D. D.

### I MORE BLESSED

Here and there in the world you will find a few folks  
Looming up o'er the rest like the pines and the oaks.

They practice a preachment they claim to believe,  
That it's someway more blessed to give than receive.

It doesn't sound true when you think of it first;  
It seems as if rightly it should be reversed;  
For most of the world is trying to live  
As though 'twere more blest to receive than to give.

But the most of the world is not happy nor wise;  
Seeing little beyond what's in front of their eyes;  
Near-sighted and worried, they cannot believe  
That it's really more blessed to give than receive.

They don't dare to try it, they faithlessly fear  
To carry the Christmas idea through the year;  
Forgetting 'twas Jesus who bade them believe  
That it's surely more blessed to give than receive.

But those who have tried it know how they are blest

With a joy that increases the more they invest.  
All days are like Christmas to those who believe

That it's always more blessed to give than receive.

—Henry H. Barstow.

### APART FROM THIS WE CAN DO NOTHING

"If your heart is not thrilled with His passion, how can you bring His message? If you do not really love lost men in spite of their sin and because of their need, how can you ever be a fisher of men? It is the heart that giveth grace unto every art, and nowhere more than in winning the sinful and broken-hearted unto God." (From Chas. L. Goodell's

### *Motives and Methods in Modern Evangelism.*)

January being the first month of the year gives fine opportunity for stressing the beginnings of Christian life, also for the inauguration of new enterprises in the life of the church. The familiar message of New Year's Day needs its annual emphasis, for Christian people are sure sometimes to slump in their attention to the higher life, especially under the pressure of holiday festivities as now conducted.

Many churches have abandoned the old-time Week of Prayer with distinct loss in some cases. Some have postponed it to the Lenten period in connection with the custom of making Easter Sunday the time of "annual ingathering." In many churches—whether we like it or not—activities begin to slacken after the Easter period and those who have joined the church are not likely to receive the intensive training they need in order to cement the relationship they have established with Christ and the church. Some ministers are finding the February communion a better time on which to focus their evangelistic efforts. It gives more time for after training and that at the best period of the year's work. It also frees the church program for the customary Lenten emphasis, and in many churches for the Every Member Canvass. It also gives time for following up the evangelistic effort of January for those undecided at that time.

Hence January becomes a most important month for intensive spiritual emphasis among the church members themselves, with a view to their co-operation in the evangelistic efforts that should be no less a part of January's program. In this general church program the Mid-Week Service, call it "Prayer Meeting," "Service for Bible Study and Prayer," "Church Night," or what you please, can be made to serve a most vital part. Experience has convinced the writer that it is a time when the people should be called to prayer of the most heart-searching and definite sort. Study of Bible material bearing on the matter should have a large place. One winter we built our January program around Ps. 51:19-15.



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## RECENT CENTURY BOOKS

### Christianity and Social Adventuring

Edited by JEROME DAVIS

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"Brings the churches practical advice and direction in specific form as to what they can do with the social problems of our time." *N. Y. Herald-Tribune.*

Among the contributors are Senator Borah, Harry Emerson Fosdick, Graham Taylor, Wayne B. Wheeler and Bishop McConnell \$2.50

### God and the Golden Rule

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"Excels his record in this volume." *Watchman-Examiner.* \$2.00

### Ask Me a Bible Question

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"Church school workers will find it a gold mine of information. Its use will quicken interest in the Book of books." *International Journal of Religious Education.* \$1.50

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"Information and suggestion, counsel and instruction that will prove an inspiration to the minister who is still in the beginning as well as a distinct encouragement of those who are further along." *The Christian Advocate.* \$2.00

### Religions Past and Present

By Bertram C. A. Windle, F.R.S.

"A thoughtful, eager book this, quite out of the run of ordinary religious works, and one both informative and conducive to honest reflection." *Brooklyn Daily Eagle.* \$3.00

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Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then will I teach transgressors thy ways; and sinner shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips, and my mouth shall shew forth thy praise.

Note the progress of ideas and the qualities emphasized: putting away of sin; a clean heart; a right spirit; sense of God's presence and of His Holy Spirit; restoration of spiritual joy; upholding by a "willing spirit" (R. V.); "then" not until then—"will I teach transgressors thy ways, and sinners shall be converted unto thee." Compare "deliver me from blood-guiltiness," with Paul's statement (Acts 20:26-27). "I am pure from the blood of all men, for I shrink not from declaring unto you the whole counsel of God." Then note the closing prayer, "Open thou my lips, and my mouth shall show forth thy praise." There is material for a whole Week of Prayer or for a month of meetings, bearing on the spiritual needs of Christians, especially with reference to their qualifications as winners of souls.

A Week of Prayer along this line can be made most profitable with each night given over to a different group. Let the Sunday School teachers and officers, and pupils also, meet one night; the Women's Societies and Bible Classes another; the Men's Classes or Clubs another; the Young People another; the general congregation and friends for a final meeting. In the first four meetings much the same material could be used, perhaps as above. At the last meeting a straight-out evangelistic message should be given, perhaps by the pastor, perhaps by qualified leaders in the church; or it may be used for general prayer and testimony where that sort of meeting is familiar. The spirit of a church can be transformed and many brought into its fellowship by this simple spiritual effort. It has been done, and can be done again.

## SPECIAL NEW YEAR'S THEMES FOR JANUARY MEETINGS

### God in Life's Beginnings and Endings

Gen. 1:1-5 and Rev. 22:1-13

(Draw out these materials from the people so far as possible with Bibles in hand.)

1. The first of Genesis as a story of beginnings: vegetation, animals, man, Sabbath, law and penalty, marriage, family, language, etc.

2. The last of Revelation as a story of end-

ings: judgment, issues of character, rewards, punishments, rounding out of all things.

3. Contrasts: heaven and earth, sea, paradise lost and regained; man lost and saved.

4. Life made up of beginnings and endings: each day and part thereof; week; month; year; illustrated by each one's life; business, college, home, character, etc.

5. God's place in it all: "In the beginning God." In the end God. "I am Alpha and Omega, the beginning and the end, the first and the last." Raise the question whether one has a richer Christian experience who has always had God in his life, or one who comes in later life by a violent experience after years of godlessness?

6. Giving God His full place at the beginning of 1928:

1. By reviewing His guidance and blessings in 1927.

2. By seeking His guidance and blessing for 1928.

3. By helping to lead others to Know Him and share His guidance and blessings.

### The Way to a Happy New Year

To leave the old with a burst of song,  
To recall the right and forgive the wrong.  
To forget the things that bind you fast  
To the vain regret of a year that's past;  
To have the strength to let go your hold  
On the not worth while of the days grown old.

To dare go forth with a purpose true,  
To the unknown task of the year that's new;  
To help your brother along the road  
To do his work and lift his load;  
To add your gift to the world's good cheer,  
Is to have and give a Happy New Year.

—R. B. B.

## NEW LEAVES AND OLD LEFT OVERS

Or Why New Year's Resolutions Fail to Work  
Scripture: Mark 10:17-31

I. Story of Rich Young Ruler.

1. He wanted to turn over a new leaf; had a resolution for something better.

2. Very vague idea of what he wanted; attracted by Jesus and His ideals.

3. He had culture, education, wealth, position, power, enthusiasm, spiritual aspiration. He wanted "eternal life" in which to enjoy them.

4. He found that to get "eternal life" as Christ interpreted it, these things might have to be sacrificed. Compare Paul. Phil. 3:4-11. He counted these things "loss" that he might gain Christ and life.

5. His "new leaf" was written over with too many "left overs" from his former life.

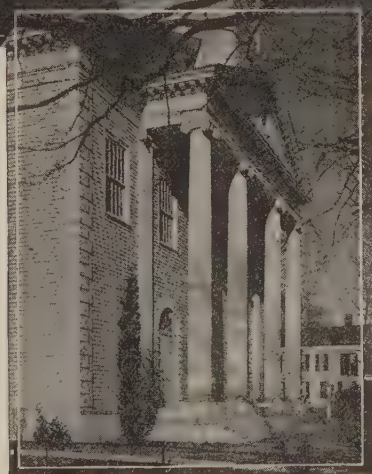
6. He was unwilling to pay the price of dedicating his assets to human service.

7. So often, our resolutions fail because we are unwilling to pay the price of unloading old handicaps. Our "new leaf" has too many "left overs."





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## II. Story of the Disciples especially Peter in Contrast.

1. Note Peter's question: verse 28. They had taken the step the rich young ruler refused to take.

2. Note Peter's desire to know "what there was in it for him?" Was it a wrong question? Note that Christ met it squarely and answered is satisfactorily. Is it wrong for us to think of the rewards of Christian service? Is there not something quite right about a true spiritual self-interest?

3. Follow through Peter's career later and see how his "left overs" constantly handicapped him, and how patiently the Master had to deal with him to the end.

Note Christ's constant difficulty with the narrow Jewish prejudices of the disciples.

Recall the "sheet let down" (Acts 10:9-16); Paul's rebuke to Peter at Antioch (2:11-14, seq.); story of "Quo Vadis."

Did Peter have this disciplinary experience in mind when he wrote 1 Pet. 5:10, 11?

## III. Application to us and New Year's Day.

1. Our constant need for "new leaves" as life goes on.

a. By our growing capacity, experience, viewpoints, duties.

b. By the changing world and human outlook: business, church, home, community, world need, etc.

2. Constant necessity for throwing off "old left-overs" in the interest of "new leaves."

Sins, habits, little self-indulgences, prejudices, pre-occupations. Note Heb. 12:1-2.

3. New Year's Day a good one to "take inventory" in these matters and make "new resolutions," after we have counted the cost.

(It is not necessary to make a sermon out of either of these two "New Year's Themes." They can be evoked in large part from the people themselves by the Socratic method. The Bible should be constantly used and all passages called for from the people. The ideal Prayer Meeting leader combines the lecture or sermon method with the question and answer method. The people like it as a rule. They are enabled thus to give as well as take, and that without paralyzing fear of the old-time formal way of "taking part" in a meeting.)

## A STUDY IN GREAT REVIVALS OF THE BIBLE

### For the Week of Prayer or the January Prayer Meetings

#### The Revival Under Samuel. I Sam. 7.

##### 1. Causes of Spiritual Decline.

a. Sins of Eli and his sons—sins of religious leaders.

b. Superstitious regard for Ark (4:3)—dependence on the church, etc.

c. Irreverence for Ark (6:19)—disregard of holy things.

d. Idolatry (7:3)—money, pleasure, slavery to duty, self.

2. Means of Revival. Recognition of decline (7:2, 1. c.).

a. Return to Lord (7:3). a. Put away gods. b. Prepare hearts. c. Serve Him only.

d. Meetings (5, 6) for prayer, fasting.

b. Confession of Sin (6). Opposition (7).

c. Prayer (8).

##### 3. Results.

a. Victory over enemies (7:11).

b. Gratitude to God—a marked event (7:12).

#### The Revival Under Elijah. I Kings 18:17-40.

##### 1. Marks of Decline.

a. A wicked king (16:33).

b. Forsaken Covenant—the Bible neglected (19:10).

c. Thrown down altar—Prayer.

d. Prophets slain—Preaching unheeded.

e. Mixed worship—world and Christ.

(18:21).

f. Unresponsiveness (18:21).

##### 2. Marks of Revival.

a. Faithfulness and courage of Elijah (18:17).

b. Restoration of the Altar (18:30, 31).

c. Testing the Lord (18:37).

d. Destruction of Instruments of Idolatry (18:40).

##### 3. Results.

a. Awakening of the People (18:39).

b. Rain (18:41-46).

c. The Horeb Afterclap (19:11-18). A warning.

#### The Revival Under Nehemiah.

##### 1. Marks of Decline.

a. The broken down city (1:3).

b. Sins of the People (1:6, 7). Refer to history of Jews. Discipline of captivity cured idolatry.

##### 2. Marks of Revival.

a. Confession of Sin and Prayer of Leader (1:5-11).

b. Prayer and Watchfulness against Enemies (4:9; 6:2-4).

c. Confession of sin by people and separation from strangers (9:1, 2).

d. Reading of law to assembly (8:8, 18; 9:3).

e. Faith in God (2:19, 20).

f. People willing to work (4:6).

g. Organization of work (3:4-16).

h. Joy, feasting, charity (8:9-12).

##### 3. Results.

a. The Sabbath (13:15).

b. Tithes (13:10-12).

c. Separation from strangers (13:23, seq.).

#### The Revival Under John the Baptist.

##### 1. Marks of Decline.

a. Formalism. Mt. 3:7-8.)

b. Ancestor worship. (Mt. 3:9.)

c. Idle curiosity. (Lk. 3:15; Jn. 1:19-24.)

d. Fruitless repentance. (Lk. 3:8, 9.)

e. Heartless neglect of the unfortunate.

(1) Need. (Lk. 3:11.)

(2) Financial oppression. (Lk. 3:13.)



# Here Are The ANSWERS *to the* QUESTIONS asked last month

Last month we suggested six questions for churches to ask themselves before buying an organ. The answers to these questions were to be given this month. Here they are:

1. What should we look for as of greatest importance?

**The quality of greatest importance is tone. When hearing various organs, have an experienced musician with you to get his opinion of the tone.**

2. Of what should we be particularly careful to beware?

**Above all, beware of philanthropic organ builders. Follow common-sense business practices in buying your organ.**

3. If we intend to hear organs already in churches, how should we select the organs?

**When hearing organs in other churches, select those organs that are at least five years old.**

4. How can we know that the builder we decide on, really builds every organ individually for a particular church?

**To know whether your organ is really individually built, or merely assembled when your order comes in, notice whether you are asked to make expensive alterations in your church to accommodate the organ, or if, in the space available, the organ seems lost. An organ that is really individually built fits into its chamber like a hand into a glove.**

5. Who will do the extremely important work of voicing our organ?

**Insist that the builder you select shall send an experienced man to voice the organ.**

6. What is one of the very best sources from which to get unbiased, expert opinion about organs in general?

**By all means, get tuners and repairmen to give you their opinion of the mechanical construction of the various organs you are considering. They know organs from the inside — and inside knowledge is always best.**

We will gladly go into details on any of the above questions or answers, if any church wishes. It goes without saying that you will not be obligated in any way.

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(3) Violence, slander, discontinent. (Lk. 3:14.)

f. Obstacles to K. of H. (Lk. 3:4-6.)

2. *Marks of Revival.*

a. Repentance and confession. (Mt. 3:5, 6.)

b. Scripture. (Lk. 3:4-6.)

c. Preparation (Lk. 3:4-6.)

d. Popular inquiry. (Lk. 3:10-14.)

e. Charity. (Cf. 1. 5.)

f. Proclamation of Christ as Saviour. (Lk. 3:6. Lamb of God. (Jn. 1:29.) Giver of H. S. (Lk. 3:16.) Judge (Lk. 3:7, 9, 17.)

3. *Results.*

Consider John's influence on the life of Jesus. Minds of the people preparatory to His work.

## MISCELLANEOUS THEMES FOR JANUARY

(These sets of series may be used, as most fitting, either for Week of Prayer topics or for the meetings of the month. Scripture material is plentiful on most of them.)

**Five Great Question on Life. From Rom. 12.**

How shall I pay what I owe to God? Rom. 12:1.

How shall I deal with the world? Rom. 12:2.

How shall I measure myself? Rom. 12:3.

How shall I get along with other people? Rom. 12:4-20.

How shall I conquer evil? Rom. 12:21.

**Making the Most of Our Religion.**

How make the most of the Bible?

How make the most of prayer?

How make the most of the church?

How make the most of Christian-experience? (These can be made most interesting by asking two persons to come to each meeting prepared to have a word and then draw out the opinions of others.)

**Our Spiritual Inventory. From Four Parables in Matt. 24:45-25:46.**

Spiritual Trustworthiness. Parable of the Stewards. Matt. 24:45-51.

Spiritual Thrift. Parable of the Virgins. Matt. 25:1-13.

Spiritual Investments. Parable of the Talents. Matt. 25:14-30.

Spiritual Dividends. Parable of the Sheep and Goats. Matt 25:31-46.

**Four Kinds of Religion.**

Church Religion. 1 Thes. 5:12-28.

Sabbath Religion. Is. 58:13, 14; Mark 2:23-28.

Work Day Religion. Matt. 5:13-16; James 2:14-26.

Home Religion. Eph. 6:1-9; Col. 3:18-4:1.

**The Thoughts That Moved Jesus.**

Are they the thoughts that move us?

His thought of God as His Father. Luke 15:11-22. (Or the Lord's Prayer.)

His thought of men as His brothers. Matt. 23:1-10 (especially 10).

His thought of life as service. Mark 10: 35-45.

His thought of a life beyond. Luke 20: 27-40.

**The Value of Religious Faith to the Man of Today.**

(Secure representatives of the kind mentioned if possible.)

As viewed by a doctor and a lawyer.

As viewed by a homekeeper and a business man.

As viewed by a teacher and a student.

As viewed by a social worker and a minister.

**Tests of a Christian Or "Things Needful."**

What must a Christian believe?

What must a Christian experience?

What must a Christian give up?

What must a Christian do that no one else does?

(These are bound to stir up interesting discussion that will need guidance and restraint. They will also set many to thinking on the vital matters of a Christian life.)

**What Does Our Church Stand for?**

Our Creed: the Beliefs and Teachings of Christ.

Our Model: the Life and Deeds of Christ.

Our Trust: the Saving Power of Christ.

Our Task: to get Christ to the Individual, the Community and the World.

## THE NEW YEAR

### Prayer

Bless Thou this year, O Lord!

Make rich its days

With health, and work, and prayer, and praise, And helpful ministry

To needy folk.

Speak Thy soft word

In cloudy days;

Nor let us think ourselves forgot

When common lot

Of sorrow hems us round.

Let generous impulse shame the niggard dole That dwarfs the soul.

May no one fail his share of work

Through selfish thought;

Each day fulfill Thy holy will

In yielded lives,

And still the tumult

Of desires

Debased.

May faith, and hope, and love, Increase.

Bless Thou this year, O Lord!

—A. S. C. Clarke in *The Christian Century*.

## THE QUESTION OF THE AGES

Text: "What must we do?" Luke 3:12.

I. The Question of Youth — "What must we do?"

II. The Question of Middle-Life — "What must we do?"

III. The Question of Old Age — "What must we do?"



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The Land of Judea.	The Dead Sea (east).
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Shechem and Samaria.	Exodus of Israel.
Jezreel and the Plain.	Enroute to Sinai.
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Around Galilee.	Sinai to Canaan.
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Olivet, Gethsemane and Bethany.	Temples.
Down to Jericho.	Men and Their Work.
The Jordan Valley.	Men of Leisure.
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## Reviews

### WE WHO ARE ORDAINED

We have heard recently of a minister who has acquired the habit of reading, now and then, to his congregation, the ordination vows of preachers and elders. It might produce good results if this custom were introduced in every church. We who have been ordained are set apart for particular forms of service. It is a wholesome thing for us to think frequently of the obligations that are upon us.

There is a dangerous tendency to allow ourselves to rest easily under these special responsibilities which we have voluntarily assumed, and gradually to forget that much more is expected of us than of others.—*United Presbyterian.*

### EDITH CAVELL

One notices also in Time that Sybil Thorn-dike is in Belgium making a film based on the life of Edith Cavell. Germany is protesting on the ground that such a picture would rake up old wounds.

I thought of a visit last year to the dusty Brussels suburb where Edith Cavell was slain and where, for a time, she lay buried. A green mound, a simple slab mark the place.

It is just off a building now used as a military rifle range. The report of guns being fired could be heard as a Belgian pointed out the spot a few feet away where they sat her on a stool.

They shot her through the lungs, through the heart. You could see her, white-faced, toppling back against the green, blood-spattered.

One turned away sickened and one's eyes caught a brass sign on the wall. It commemorated the death of Edith Cavell. There was another metal plate immediately adjoining. One read curiously. It commemorated the death of two German soldiers—it may have been three—who were killed by order of their officers because they refused to obey a command to put a bullet through the worn body of Edith Cavell.

I hope when they make the film honoring the English nurse they remember those two German soldiers whose names I had never heard of before and now forget. Their simple act of negation was perhaps as glorious and as romantic as any active achievement in times where glory and horror stalked everywhere.—*Cleveland News.*

### WHAT NEW BOLDNESS IS THIS?

In a college paper issued by *students* we have

cast our eyes on an editorial that will hardly win applause from the rank and file of the student body. It voiced a sentiment and conviction that is startlingly new in this day when in many of the colleges the cultural and educational interest has given way to the passion to achieve distinction in athletics. The stadium has come to be the main building and the college proper the annex. As the editor has the courage to state, this change, or inversion, of the old order in his college, which at one time ranked high as a cultural seat of learning, has drawn to the institution a certain type of student whose chief ambition is to shine in the stadium rather than in the classroom. The college has gained a national reputation as having developed an unbeatable football team. That team as a revenue-producer puts to the blush the fund that pours into the college treasury as tuition dues. "A stadium with a college attached," says the writer, "will drive away a type of student most sorely needed by such an institution. The emphasis must remain upon the intellectual side of college; the college must continue to invest most heavily in the stock of mental development and not in the near-professional systems of modern athletics." He complains further that little interest excites in establishing "an ethical superiority and morale, a thirst for knowledge, and a will to accomplish and achieve for the benefit of this generation." Any such endeavor "is bound to be met with the customary sneer."

A Daniel has dared to speak—a voice lifted above the roar of college yells. Surely here is something new in college journalism where athletics have gone mad! We admire the courage of the editor.—*The Lutheran.*

### ASPIRANT FOR FAME WINS DISGRACE

After a thorough investigation by a committee of air experts, Jean Callizo, French aviator, convicted of using fraud in his announced attempt to establish a world's altitude record, has been divested of his records and disqualified for life from French air competition by the Aero Club of France. The manufacturers of the engine and compressor in his airplane are responsible for the charge that while in the air Callizo falsified his barograph readings to make it appear that he had reached an altitude of 13,000 meters (42,650 feet). Another barograph installed in the tail of the machine without his knowledge showed that he had reached no more than 4,000 meters.

The committee's unanimous decision declares



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that the Aero Club refuses to list Callizo's alleged record of August 29, 1927; disqualifies him for life from air competition; cancels his previous records approved on October 10, 1924, and August 23, 1926, for 12,360 and 12,412 meters respectively, and will request the International Aeronautic Federation to take like action. In addition, the Aero Club plans to submit evidence against Callizo to the Chancellory of the Legion of Honor which awarded him the rank of Chevalier for his altitude exploits. He may also have to face legal proceedings brought by the firms by which he was employed.

The whole sorry story emphasizes that not only is honesty the best policy, but that dishonesty is the worst policy; the necessary severity of the punishment is a twentieth century commentary on the Bible's assertion that "The way of the transgressor is hard," and the incident should make the name Callizo an adequate warning to every one who is tempted to "cheat," whether in matters of large import or in those that seem insignificant.—*The Christian Advocate*.

### THE MORAL LAW

Dr. Frank W. Norwood claims that the moral law was not one whit less certain in its operation than was the law of gravitation, though it does not seem to be so quick in its demonstration. "If a man falls out of an aeroplane he knows in an incredibly short time what the effect of the law of gravitation is, but the moral law seems to be obscured by all sorts of cross-influences, and it is not so vividly clear to our minds as it might well be—that whatsoever a man soweth that shall he also reap. It is not that we live at a time when there is no significance in things. Rather, we are doped with materialism; we have lost our imagination, and we have largely lost our moral sense and our spiritual sensitiveness."—*S. S. Chronicle*.

### A FAMOUS MAGAZINE

One of the best-known theological publications of Germany, *Studien und Kritiken*, celebrates the centenary of its foundation. It has regular readers in our own country, especially in University circles. *Die Christliche Welt* for October 6 surveys the long and honourable history of its contemporary, and gives a list of learned men who have contributed to its pages. Among them are Schleiermacher, "the father of modern German theology," Neander, Tholuck, Franz Delitzsch, Albrecht Ritschl and Harnack. Large space has always been allotted to Church history, and place has been found for the discoveries of the newest scholarship. For the last seventeen years the magazine has been under the able guidance of Ferdinand Kattenbusch, author of that widely-circulated work, "German Evangelical Theology Since the Time of Schleiermacher."—*British Weekly*. —*British Weekly*.

### FEELING THE DRAUGHT

A message from Argentina says that the working classes of that country are "no longer afraid of banks." So far as "Miscellany" is aware there never has been any reason why the working classes of Argentina or anywhere else should be afraid of banks; they are usually in a position to walk up to the best of them without the tiniest qualm. It is only when you reach the middle classes, or what might be described as the "overdraft stratum" of society, that a certain timidity of approach becomes apparent.—*Manchester Guardian*.

### DOCTOR SCHWEITZER IN LONDON

Dr. Albert Schweitzer paid a flying visit to London during October. His only appearance in public was at the Guild-house, where Miss Maude Royden ministers. He prolonged his visit a day or two in order to see some old organs and revel in them. After his rest in Europe he has been invited to lecture at Harvard and other colleges in America, and it is very probable that he will cross the Atlantic if his health is sufficiently restored. When he first came to England he won many friends, who have shown their practical interest in his medical work on the borders of tropical Africa. They will have opportunities of hearing him in the springtime. Theologian, musician, surgeon—he is certainly one of the most remarkable of living men. He has three books in prospect. One is to be a sequel to "On the Edge of the Primeval Forest," another a third volume of his philosophy, and the third "The Mysticism of St. Paul." In addition he hopes to revise biography of John Sebastian Bach. This he will do while by medical advice he is resting! —*Edward Schillito, The Christian Century*.

### HELPING MEXICANS NOT EASY

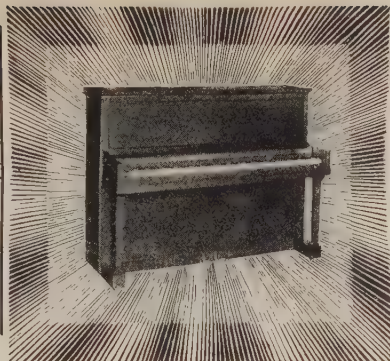
Dr. John Gardner of Riverside, Cal., writes: "The whole question of taking over and administering the Mexican work is bristling with difficulties. The problem of the Mexican within the borders of the United States is perhaps more difficult. He is here in enormous numbers. We do not know him nor try to understand him. He is the man who will do the menial work at the lowest cost, and so he is used. But how he lives, where he lives, what he needs, what he is capable of becoming, we do not try to know. Many of our people take a reactionary attitude, thinking we are interfering with an economic problem. It is up to the A. M. A. to find a way for the expression of the mind of Jesus on the problem."—*The Congregationalist*.

### SHREWD COMMENT

In these days of easy payments, "O, debt where is thy sting?"

'Too many people think they toil when they spin.

Some folks are real pillars in the church, others are mere pillows.



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The road to success is paved with good preventions.

To climb higher, stay on the level.

The bean that provides the greatest number of calories is old dad's.

The young man who thinks he is a big gun will soon get fired.

Plan your work, then work your plan.

When one lives above his income, there is no doubt about the outcome.

We know folks who live within their means and without their meanness.

Time remains the champion flyer of them all. It is keeping up with the upkeep that makes it so hard to keep up.

Too much of the uplift in this country is confined to the noses.

Sometimes a miss in the motor is better than two in the front seat.

All cross words are not puzzles and tennis courts do not furnish all the rackets.

The man that always tells the truth is sure to have other virtues.

Where one goes hereafter depends upon what one goes here after.

To the lazy a thing of duty is a bore forever.

Matrimonial bonds pay only when both parties keep up the interest.

Too many people want to put the rate in co-operate.

Noise may not mean much but it's the squeaky wheel that gets the grease.

Too many folks are dolling up on a dollar down.

If it takes 13 muscles in your face to smile and 55 to frown—why overwork?

Instead of "Land me safe on Caanan's shore" many sing it "Land my safe on Caanan's shore."

Being continually in hot water, makes one hard boiled.

Heaven help the modern family if the can-opener gets lost.

Barnum said it—Tex Rickard proved it.

What a blessing if somebody would take the stall out of installment.

Some women are older than they make out and not as young as they make up.

Service is the rent we pay for the space we occupy on earth—Are you even with the landlord?

Long tongues are far worse than short skirts.

By the number of freezers around his temples it looks as though the Lord had gone into the ice-cream business.

Will someone knock the knock out of the home-town knocker.

There is grace and disgrace. When one comes in the other goes out.

Heaven help the flock when the shepherd is a mutton head.

One touch of scandal makes the whole world chin.

Some powder goes off with a bang; some goes on with a puff.—Rev. Charles T. Grant.

## THE MINISTER'S CALENDAR

(Continued from page 401)

- P. M.—God's Blessings in Sunshine.  
\* \* \*
- Feb. 5. A. M.—God's Lessons from the Ground Hog.  
P. M.—Awake.
12. P. M.—Lincoln—God's Man for His Time.  
P. M.—God's Liberty
19. A. M.—Washington—God's Man for His Time.  
P. M.—Government or Anarchy?
26. A. M.—Leap Year. An Extra Day for Extra Work.  
P. M.—"Watch Your Step."  
\* \* \*
- Mch. 4. A. M.—Communion. God's Grace.  
P. M.—Your Commission.
11. A. M.—A World Vision.  
P. M.—A World's Savior.
18. A. M.—Old Truth for the New Day.  
P. M.—The Old Salvation for the Times.
25. A. M.—More Light and More Life.  
P. M.—More Love for Christ.  
\* \* \*
- Apr. 1. A. M.—The Last Supper of Jesus. Communion.  
P. M.—Gethsemane.
8. A. M.—The Risen Lord.  
P. M.—The Present Christ.
15. A. M.—God's Blessings in Birds. Arbor Day.  
P. M.—God's Blessings in Trees.
22. A. M.—As God Sows.  
P. M.—As Man Sows.
29. A. M.—Great Hymns of our Hymnal.  
P. M.—Great Hymns of our Hymnal.  
\* \* \*
- May 6. A. M.—Jesus in the Fields.  
P. M.—Jesus in the Harvest.
13. A. M.—Jesus by the Seashore.  
P. M.—Jesus in the Mountains.
20. A. M.—Jesus in the Cities.  
P. M.—Jesus Everywhere.
27. A. M.—Decoration Day.  
P. M.—Proofs of Our Love for Heroes.  
\* \* \*
- June 3. A. M.—Communion. Dedication in Youth.  
P. M.—Education for God.
10. A. M.—Children's Day.  
P. M.—Children's Day.
17. A. M.—School Commencement.  
P. M.—Life's Commencement.
24. A. M.—After School Days—What?  
P. M.—The School of Christ.  
\* \* \*
- July 1. A. M.—Communion. National Dedication.  
P. M.—A Nation's Growth for God.
8. A. M.—Taking God with You on Your Vacation.  
P. M.—Using this Summer for God.

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22. A. M.—Bible Reading in Summer.  
P. M.—What the Bible Says about Summer.
29. A. M.—Jesus on Summer Days.  
P. M.—Shall Summer Programs be Changed?  
\* \* \*
- Aug. 5. A. M.—Communion.  
P. M.—Shall Summer Resorts Honor God?
12. A. M.—Exchange with Another Minister.  
P. M.—Exchange with Another Minister.
19. A. M.—Old Hymns Our Fathers Loved. Sing Them.  
P. M.—Old Hymns Our Fathers Loved. Sing Them.
26. A. M.—Our Twelve Best Gospel Songs. Sing Them.  
P. M.—Our Twelve Best Latest Songs. Sing Them.  
\* \* \*
- Sept. 2. A. M.—Communion. Consecration for New Work.  
P. M.—The Summer is Past. Vacation Experience.
9. A. M.—Our Sunday School Rally Day.  
P. M.—Our Church Rally Day.
16. A. M.—Soul Rally for God.  
P. M.—New Life for New Work.
23. A. M.—The Public Schools for God.  
P. M.—Our Sunday Schools for God.  
P. M.—Open Date.
30. A. M.—Open Date.  
\* \* \*
- Oct. 7. A. M.—Home Coming Day.  
P. M.—Home Coming Day.
14. A. M.—Bible Sunday Rally Day.  
P. M.—Bible Sunday Rally Day.
21. A. M.—Young People's Day.  
P. M.—Young People's Day.
28. A. M.—Shall God Have His Way on Election Day?  
P. M.—Making Elections Sacred.  
\* \* \*
- Nov. 4. A. M.—Communion.  
P. M.—Will Jesus be at the Polls?
11. A. M.—World's Temperance Sunday.  
P. M.—World's Temperance Sunday.
18. A. M.—Open Date.  
P. M.—Open Date.
25. A. M.—Thanksgiving.  
P. M.—Thanksgiving. Our Best Thanksgiving Hymns.  
\* \* \*
- Dec. 2. A. M.—Communion.  
P. M.—Preparation for Jesus.
9. A. M.—Jesus the Son of God.  
P. M.—Jesus the Son of Man.
16. A. M.—How Shall We Celebrate Christmas?  
P. M.—What Gifts Shall I Give?
23. A. M.—The Incarnation.  
P. M.—God Revealed in Jesus.
30. A. M.—Memories of the Old Year.  
P. M.—Preparation for the New Year.  
\* \* \*

Of course I shall not use the above list of themes mechanically. Probably not a single person can use half of them. They are merely listed to suggest and stimulate those minds which will follow their own path of thinking. No texts are suggested because each will select the scripture which appeals to him most.

## LIVIN' AND LOVIN'

(Continued from page 462).

getfulness of their hard and backless seats, they hung upon the preacher's utterance.

And yet—and yet—on thinking it over afterwards, there seemed to be something arbitrary about the preacher's conclusions. A realization of the divine love leads, he declared, to a profound conviction of personal sin, to a transformation of the entire being, and to a life of devoted service. It is indisputable; and yet, to the uninitiated, it is scarcely self-evident. I wished that the old man had revealed the underlying principles, and had attempted to show that, in the very nature of things, it must be so.

## II

I was ashamed to find that, delayed so long by my morning's adventure, I had kept dinner waiting at the Accommodation House. But I was soon absolved, and, after my long walk, thoroughly enjoyed the meal. And then, tired with my trudge, and overcome by that delectable consciousness of a vast content which invariably follows a Sunday dinner, I lay down for a while and slept the sleep of the just. A cup of afternoon-tea awaited my appearance on the verandah, and then, feeling that I had had enough walking for one day, I resolved to retire with a book to a pleasant harbour a couple of hundred yards back in the bush. As soon as this enticing programme took shape in my mind, it flashed upon me that I had brought no books with me! I poked about the huge dining-room of the Accommodation House, and soon lit upon a copy of *The Sentimental Bloke*, by C. J. Dennis. I had read it, and revelled in it, when it first appeared; and, as I slipped the book into my pocket, I promised myself a second installment of that early felicity. Australia may have produced finer poetry that she has given us through the medium of Mr. C. J. Dennis; but she has never struck a note more human or more true.

Arrived at my leafy covert in the bush, I took my rustic seat and drew out the little volume of verse. In the Foreword, Mr. Henry Lawson strikes a note of warning. The book, he says, is very brilliant. Let the reader, however, beware lest its brilliance—the brilliance of its conception; the brilliance of its humour,



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*Pastor: Hyde Park Baptist Church, Chicago; Professor: University of Chicago; Author: "Jesus and Our Generation"*



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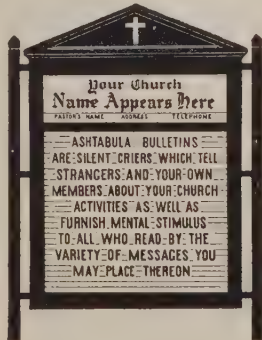
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the brilliance of its pathos—should blind him to something still deeper. I thanked Mr. Lawson for his timely word of admonition, and, promising myself that, if I possessed the wit to do so, I would discover the richer treasure at which he hinted, I turned with avidity to the poem.

It opens dismally. Poor Bill is very much out of love with the world in general, and with himself in particular. Bill belongs to the lowest stratum of Melbourne life. He has spent a good deal of his time in drinking, gambling, and fighting among the purlieus of Spadger's Lane. But he is sick to death of the whole thing. The world, he says:

The world 'as got me snouted jist a treat;

Crool Forchin's dirty left 'as smote me soul;  
An' all them joys o' life I 'eld so sweet

Is up the pole.

Fer, as the poit sez, me 'eart 'as got

The pip wiv yearnin' for—I dunno wot.

I'm crook; me name is Mud; I've done me dash;  
Me flamin' spirit's got the flamin' 'ump!

In spring-time, with all the trees in tender leaf and all the air laden with the fragrance of flowers, Bill is in the depths of despair! He feels himself to be "of 'ope an' joy an' forchin destichoot;" he is "yearnin' for—he dunno wot;" he wishes he were dead!

And what has plunged the sprightly and light-hearted Bill into such an abyss of wretchedness? Love has done it! He has seen Dreen! At first she will have nothing to do with him. He speaks; but, with a toss of her head and a swish of her skirt, she passes on her queenly way, leaving poor Bill writhing in the very dust. And yet he loves her all the more for her refusal to make herself cheap. He never catches a glimpse of her without being mortified by a crushing sense of his own unworthiness. At last, through Ginger Mick, the rabbit-man, truest of comrades, he obtains a formal introduction. The intimacy prospers, and they become engaged. But still her charms continue to stab his soul with sad and penitential thoughts. "It was divine," he tells us:

..... it was divine

The way she raised 'er shinin' eyes to mine,  
'Er eyes! Soft in the moon; such boshter eyes!

An' when they sight a bloke . . . O, spare me days!

'E goes all loose inside; such glamour lies  
In 'er sweet gaze.

It makes 'im all ashamed uv wot 'e's been  
To look inter the eyes of my Dreen.

It makes him all ashamed! Love makes him all ashamed of what he's been! Sitting in the arbour, with these words ringing in my mind I began to see what the old minister meant when he said that a realization of the wonder of the divine love leads to an overwhelming sense of personal abasement. Love, the preacher said, leads to *Conviction*. It is in the nature of things. Love—human or divine—inevitably works that way.

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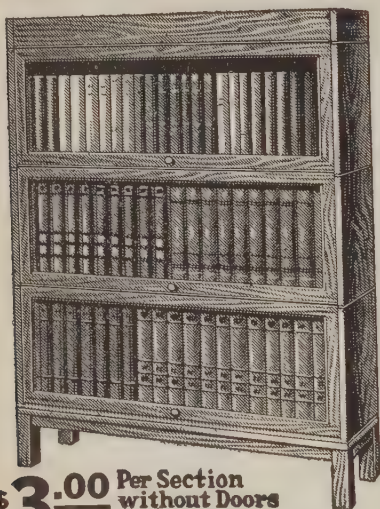
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## III

"Now, Bill," says Doreen, again and again, when she finds herself alone with him, "go over your lesson!"

And Bill, knowing perfectly well what she means, puts up three fingers of his left hand, and ticks them off with the index-finger of the right.

"No more *drinking!*" he exclaims, submissively, as he touches the *first*.

"No more *gambling!*" he continues, as he touches the *second*.

"No more *fighting!*" he adds, as he touches the *third*.

Drinking and gambling and fighting had been Bill's three great weaknesses. But never again! Indeed, he assures us that the love of Doreen has driven from his breast his former fondness for such things.

Fer 'er sweet sake I've gone and chucked it clean:

The pubs and schools, an' all that leery game.

Fer when a bloke 'as come to know Doreen,

It ain't the same.

There's 'igher things, she sez, for blokes to do; An' I am 'arf believin' that it's true.

Is this what the old minister meant when he declared that a realization of the wonder of the divine love would lead to a complete transformation of the whole life—would lead, that is to say, to *Conversion*?

It was always by a revelation of her love that Doreen overcame the base in Bill. Just once he forgot his three-fold pledge; forgot Doreen; and repudiated for a moment the newer, sweeter life into which her love had led him. One fatal night, after they had been two months wedded, Bill met some old companions in the city. They fell to drinking and then to gambling, and then to more drinking; and at last Bill turned his steps homeward in the early hours of the morning in a condition in which he was ashamed to present himself to his Doreen. But, he says, She never magged; she never said no word; But sat an' looked at me an' never stirred.

I could a' bluffed it out if she 'ad been Fair narked, an' let me 'ave it wiv 'er tongue; But silence told me 'ow 'er 'eart wus wrung,

Poor 'urt Doreen!  
Gorstruth! I'd sooner fight wiv fifty men  
Than git one look like that frum 'er agen!

An' then I sneaks to bed, an' feels dead crook,  
Fer golden quids I couldn't face that look—

That trouble in the eyes uv my Doreen,  
Aw, strike! Wot made me go an' do this thing?

I feel jist like a chewed up bit of string,  
An' rotten mean!

Fer 'arf an hour I lies there feelin' cheap;  
An' then I s'pose I muster fell asleep.

"'Ere, kid, drink this!" . . . I wakes an' lifts  
me 'ead,

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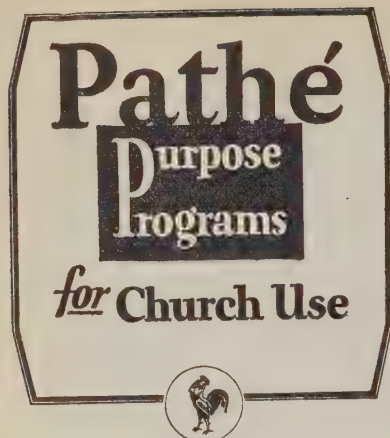
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An' sees 'er standin' there beside the bed;  
A basin in 'er 'ands; and in 'er eyes—  
(Eyes that wiv unshed tears is shinin' wet)  
The sorter look I never shall ferget,  
Until I dies.

"'Ere, kid, drink this," she sez, an' smiles at me.

I looks, an' spare me days! It wus beef-tea!

Beef-tea! She treats me like a hinvaleed!  
Me! that 'ad caused 'er lovin' 'eart to bleed.

It 'urt me worse than maggin' fer a week!  
'Er! 'oo 'ad right to turn dead sour on me,  
Fergives like that, an' feeds me wif beef-tea.

I tries to speak;  
An' then—I ain't ashamed o' wot I did—  
I 'ides me face . . . an' blubbers like a kid.

Mr. C. J. Dennis would, I imagine, be astonished to find his name coupled with that of Dante. *The Sentimental Bloke* does not seem to belong to the same world as the *Divine Comedy*. Yet Ruskin sums up the *Divine Comedy* as Dante's love-poem to Beatrice; a song of praise for her watch over his soul. "She saves him from destruction," Ruskin continues, "saves him from hell. He is going eternally astray in despair. She comes to his help, and throughout the ascents of Paradise is his teacher, interpreting for him the most difficult truths, divine and human; and leading him, with rebuke upon rebuke, from star to star." Now, strangely enough, Ruskin's words exactly describe Mr. Dennis's poem. The love of Doreen saved Bill from his baser self, lifted his life to a loftier plane, and made a new man of him.

A realization of the wonder of the divine love, the old minister said, leads to *Conversion*. One can easily believe it. It is in the nature of things. Love always leads that way.

### IV

During the following year or two, three notable experiences come to Bill:

(1) He leaves the city, with all its sordid reminders and squalid pitfalls, and takes Doreen to a picturesque orchard nestling in the immensities of the bush.

(2) A new love comes into his life. This is how that chapter opens:

My son! . . . Them words, jist like a blessed song,

Is singin' in me 'eart the 'ole day long;  
Over an' over; while I'm scared I'll wake  
Out of a dream, to find it all a fake.

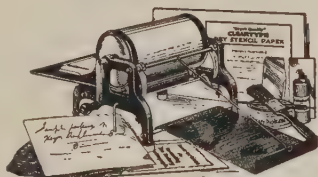
And this is how that chapter ends—

My wife an' family! Don't it sound all right?  
That's wot I whispers to meself at night.  
Some day, I s'pose, I'll learn to say it loud  
An' careless, kiddin' that I don't feel proud.

My son . . . If there's a Gawd 'Oo's leantin'  
near  
To watch our dilly little lives down 'ere,



# To spread out, the church must reach out



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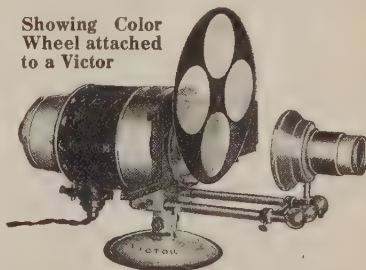


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'E smiles, I guess, if 'E's a lovin' One;  
Smiles, friendly-like, to 'ear them words—My son!

(3) And the *third* thing is that Bill, having become a father, becomes also a philosopher. His old friend Ginger Mick, the rabbit-vendor, visits him in the country.

"You seem to be very happy here, Bill!" Ginger Mick observes, after spending a few days at the orchard. "You're very happy! How do you account for it?"

"Oh, it's just *livin' an' lovin'*, you know," Bill replies; "*livin' an' lovin'!*"

"*Livin' an' lovin'*," repeats Ginger Mick, reflectively, and wistfully, "*livin' an' lovin'!* Yes, I suppose that's it!"

*Livin' an' lovin'*, be it observed. Bill's upward progress began with *livin' an' being loved*. He has got a step further now. *Livin' an' lovin'*. The words are strangely reminiscent of the old minister's text: *If loved—we ought also to love*.

*Livin' an' lovin'!* The words form the keynote of the last chapter in the book. Bill is sitting in the sunset in the orchard, looking back on a good day's work well done, and feeling that "it's good to be alive."

*Livin' an' lovin' learnin'* day be day,

Pausin' a minute in the barmy strife

To find that 'elpin' others on the way

Is gold coined fer yer profit—sich is life.

*Livin' an' lovin'*; wand'r'in' on yer way;

Reapin' the 'arvest of a kind deed done;

An' watchin', in the sundown of yer day,

Yerself again, grown nobler in yer son.

And these are the last lines in the book:

An' I am rich, becoś me eyes 'ave seen

The lovelight in the eyes of my Doreen;

An' I am blest becos me feet 'ave trod

A land 'oo's fields reflect the smile o' God.

*Livin' an' lovin'*; learnin' to fergive

The deeds an' words of some un'appy bloke

Who's missed the bus—so 'ave I come to live,

An' take the 'ole mad world as 'arf a joke.

Sittin' at ev'nin' in this sunset-land,

Wiv'er in all the world to 'old me 'and,

A son to bear me name when I am gone

*Livin' an' lovin'*—so life mooches on.

*Livin' an' lovin'!* Is this what the old minister meant when he said that a realization of the wonder of the divine love must lead to a life of service, a life of helpfulness, a life of Consecration? I saw again that it must be so. There was nothing arbitrary about the gracious old man's conclusions. The truths that he affirmed are woven into the very warp and woof of the universe.

After scanning the closing lines of Mr. Den- nis's poem, I looked up. The sun had dipped

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behind the hilltops; the chill of evening unfolded the bush. I rose and returned to the Accommodation House. And, as I did so, I congratulated myself on having spent a very quiet, a delightfully restful, and a singularly profitable Sunday.

### FISHING FOR MEN

*(Continued from page 403)*

properly can be saved and brought into the church.

2. The church recognizes the home of first importance and prior to all other agents.
3. Children may be taught the doctrine of atonement for them, and be brought under its influence and experience through Christian nurture.

The home is a social institution. The duty of the church is to help in the training of children in the home.

The virtue of truthfulness is best taught in the home. Children can inherit good traits as well as bad ones. The church should take advantage of inheritance.

Very little help is furnished parents in building and conducting the home and there is a great deal of ignorance and bungling. There are tons of helps for running the Sunday School but practically none for the home. Why not furnish parents with helps so they can teach Christian virtues in the home, for the home after all is the best device for rearing children.

Social environment begins when and where the nurture of the body begins. The soul is reached through physical avenues. The first stage of childhood is rarely associated with religious instinct. The baby may be spoiled by improper care and the child by undirected play. Home training is necessary. More delinquents are made through the lack of home training than anything else.

We are led to ask, "What is home government?" "What shall be the religious form in the home?" "How shall religion be taught in the home?" There should be a program for the Christian home. What should be the form of Sunday observance in the home? What shall the children do on Sunday? It is only lately that the educational function of play has been discovered. Some one says that play and religion do not mix. But what is religion? Character is a part of religion and a supervised play may be one of the best ethical schools to be found. It will teach a boy to respond quickly. He learns to be defeated and yet to conquer. Let every boy play. If he doesn't he won't amount to anything as a man. Play may be used in the development of character. We must use every point of contact possible to reach men for God.

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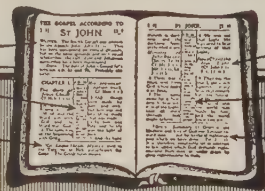
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them. Now these branches are taught in the public schools and the school of the church is given over wholly to religious teaching. As an institution of Christian nurture the Sunday School is not yet what it should be, for many of the unchurched are left out. Some work along the line of Bible study is being introduced by the public schools where an hour a week is given over to the churches for the training of the children belonging to them, but this is not an entire success as many of the children have no connection with any church and are left out. Notwithstanding the lack of proper conditions for Christian nurture in some homes and places, much good is being done through this form of evangelism and thousands of children are saved in this manner who might otherwise be lost.

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2. Personal worker's experience.
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1. Work along the line of social contact.

Jesus always made social contact with men before He spoke of religion. This is shown at the well when He talks to the Samaritan woman. The preacher should extend his acquaintance wherever he is. His face should become the best known face in town. He should make use of these acquaintances for the Kingdom of God and should make the social-contact for the religious values which may come from it. If business men can make social contact increase their business why not do this to get religion before folks.

2. We should locate our man in the circle of our acquaintance.
3. Having found our man, we should study him.

This is psychological rather than scriptural. We should study the man's time and opportunities. There are times and seasons to meet men. There is a blind spot in every man's life where he might be approached and that point of contact must be found. There is salvation for every man no matter how bad he may be.

4. We should improve the first opportunity Providence offers to get our man. We should let no opportunity slip. We must not be a bore but lie in wait and watch for the opportunity to speak to him concerning his soul's salvation.

In doing personal work these methods may be used:



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2. All efforts in dealing with a soul should be natural.

We should be careful in the use of scripture and should be acquainted with teachings of Jesus so we may be able to answer questions concerning them.

We need to be careful lest there be an excess of help in getting one saved. We should not be artificial nor mechanical and should allow silence for the man's own introspection, the Spirit will work inwardly and bring salvation to man's soul if allowed. Four steps in Personal Evangelism are: 1. Social contact. 2. Select our man. 3. Study him. 4. Improve the first opportunity to speak to him.

### IV. *Evangelism through agencies of the Church.*

1. Preaching service.
  1. The chief purpose is evangelism.
2. For building up.

We should preach where there is the greatest number of willing listeners.

2. The Sacrament of the Lord's Supper.
3. Marriage service—this can be made an evangelistic service.
4. Sacrament of Baptism.
5. Use of Local Preacher—he may be of great use in places where the pastor cannot find time to go.
6. Class Leaders.

Much good might be done by these in helping to build up the religious life under their care.

7. Prayer Meeting.
8. Watch Nights and Quarterly Meetings.
9. Church Literature.

The pastor should see that there is religious literature in the homes.

10. Catechize the children publicly.
11. Young People's Meetings.
12. Instructing people religiously in their homes.

Family religion is necessary for preaching cannot do it all.

13. Thorough, consistent pastoral visitation.

### V. *Social Evangelism.*

In social evangelism we try to do for society what we do for the individual. We fix our attention on social groups and concern ourselves with social institutions. We must Christianize the social order—the marriage relation, politics and industry. Bad city governments reflect on the church. To evangelize society we must sow great ideals of justice and right. Society is an organization and not a mob.

The question may be asked, "What is the relation of the church to the community in which it is placed?" As patriotism is loyalty to country, so the church should be loyal to itself and to the kingdom of God. The church is ephemeral, the kingdom of God is eternal. The community does not exist for the sake of the church but the church exists for the com-

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munity. The community does not exist for the preacher but the preacher for the community. The church should be a center of refuge, a help for those in trouble. Social evangelism is the leaven of our social institutions just as our churches should be the leaven of the community.

Social evangelism may be carried on by means of the social settlement and institutional churches. A social settlement is a sustained and democratic effort to supply the best ethical teaching in the community. It is founded in the most depressed portions of the city, where it is needed most. It is distinguished widely from the institutional church. The latter strives also to meet the needs of the community. It is an open church which aims to serve all men with the idea of finally bringing them to the Lord. The institutional church is a church which seeks to discover the needs of a community—physical, social, intellectual, and religious, and create the agencies on the ground necessary to meet those needs.

Things of life never begin big. They begin small and grow. Our largest social settlements and institutional churches began small and have grown to their present proportions. These organizations must have a program and work toward its fulfillment. Every church should have its program and seek to do for the community what it seeks to do for the individual. It may bring about the transformation of the institutions in society. Jesus went about doing good, transforming the institutions of His time. If Paul used his citizenship to advance the kingdom of heaven, why should not we?

Social evangelism is already working wonders in the transformation of society in many places and is becoming a great factor in the redemption of the world.

The study of these five types of evangelism will be of benefit to the pastor in his labors among his people. Communities vary greatly and while one form of evangelism may not be successful in one place, it might prove to be the most successful in another. Surely the Kingdom of God can be built up by using one or more of the forms outlined: Evangelism en masse, Christian nurture, personal evangelism, agencies of the Church, and social evangelism.

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gram here presented will not only be circulated through all English speaking lands, but will be translated for use in over 50 countries. He whose right it is to rule desires us to be one in prayer "that the world may know." All things are possible when Christians agree and not before. Never was the need more urgent.

The supreme need of the hour is for personal experience in the things of God. Until we ourselves have come into vital relationship with Him as Saviour and Lord we cannot hope to carry forward any great and lasting movement for the betterment of the world. To know Him, Whom to know aright is life eternal, must be the basis of all our endeavor. The Church cannot hope to combat the spirit of lawlessness and of international suspicion until there is peace within her own borders. She must set the example for peace on earth and goodwill among men. We would remember with unspeakable gratitude that the Lord Who orders the ages (Heb. 1, 2.) is on the Throne. All authority in Heaven and on Earth is in His hands. He is aware of all the present portents. Through the changing years He Himself remains unchanged; and He is able to do abundantly above all we ask or think in meeting the needs of His people and the heart-hunger of all mankind. "Jesus Christ is the same . . . today, (Heb. xiii. 8.) As we gather in His name let us remember, concerning Prayer, three outstanding facts for our encouragement: 1. It is God's will; 2. Christ has set us the example; 3. Christ promises His presence.

## TOPICS

### SUNDAY, JANUARY 1, 1928

#### Texts Suggested for Sermons and Addresses

"Incline your ear, and come unto me; hear, and your soul shall live" (Isaiah lv. 3).

"Let not your heart be troubled; ye believe in God, believe also in Me" (John xiv. 1).

"Ye are My friends, if ye do whatsoever I command you" (John xv. 14).

"We preach not ourselves, but Christ Jesus the Lord" (2 Corinthians iv. 5).

### MONDAY, JANUARY 2

#### Thanksgiving and Humiliation

##### Thanksgiving:

For the long suffering of God toward us.

For the privileges and blessings of the past year, even when passing through difficulties and trials.

For the progress of the Kingdom of Jesus Christ in the world.

For the continued presence and work of the Holy Spirit.

For the New Year which lies before us as an open door, and a fresh opportunity of proving the sincerity of our obedience and willingness for service.

##### Humiliation:

For mistakes and faults committed in the course of the past year.



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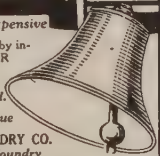
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For opportunities which offered, but were not taken.

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*Prayer:*

For a vision of the Kingdom of God in its entirety.

For light to perceive and strength to fulfill the duties which this vision lays upon us.

*Scripture Readings:*

Psalm xxvii. Ezekiel xxxvii. 1-14. Daniel ix. 3-10, 17-19. John xvii. 20-26. Ephesians iv. 1-5.

**TUESDAY, JANUARY 3**

**The Universal Church**

"I believe in the holy catholic (universal) Church; the communion of saints" (The Apostles' Creed).

*Thanksgiving:*

For the evident desire for closer union among the different sections of the universal Church.

For the still more distinct desire to seek not an outward, but an inward and spiritual unity.

For sacrifices already agreed to by a great number of individuals and of churches in view of this common desire.

*Confession:*

Of oppositions to this unity which come from pride and egoism, even in God's children.

Of our temptation of wishing to see our own ideals triumph without considering those of others.

Let us confess our lack of true love.

*Prayer:*

For a more sincere endeavor towards "the unity of the spirit, in the bond of peace."

That we may have an ever deeper humility in the consciousness of our own shortcomings.

To learn to understand more completely the point of view of others.

*Scripture Readings:*

Psalm xvii. Psalm xc. John xiv. 1 Corinthians xiii. Colossians iii. 1-17. Philippians ii. 1-18.

**WEDNESDAY, JANUARY 4**

**Nations and Governments**

*Thanksgiving:*

For all approaches to and achievements in international friendship.

For the progressive disappearance of causes of friction.

For the interest manifest all over the world in the work of the League of Nations.

*Confession:*

That in spite of all progress, the masses in all the nations, by their scepticism and their inertia are retarding international friendship. Of national egoism, of mutual suspicions, and of that lack of broad vision, which form obstacles to world peace.

*Prayer:*

Let us pray for those whose mission it is to guide others, that God may give them first of

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all a clear perception of the righteousness  
which exalteth a nation.That He may afterwards give them the cour-  
age to go forward in spite of opposition.That He may enable them ever to keep  
before their eyes the moral ideal before politi-  
cal prejudices and diplomatic anxieties.That the Christians of every nation may sup-  
port their Governments by an ever more intense  
effort in intercession.**Scripture Readings:**

Deuteronomy xxx. Joshua xxiv. 14-28.

Psalm xxiii. Isaiah xli. 1-16. 2 Corinthians iv.

**THURSDAY, JANUARY 5****Missions****Thanksgiving:**For the growth of the missionary work of  
the Church.For the deepening of the spiritual life of  
native churches.For new translations of the Scriptures which  
have enabled the Gospel to reach tribes until  
now ignorant of its message.For new attempts at co-operation which  
have been made possible in several Mission  
Fields.**Confession:**That the work of Missions still remains the  
work of the little flock.That the Church of Jesus Christ as a whole  
has not yet taken seriously the duty of the  
evangelization of the world. Of the abate-  
ment of missionary enthusiasm, among young  
people, or a diminishing of the number of  
missionary candidates. Let us confess the  
temptation for Missionary Societies to engage  
in secular work to the neglect of spiritual work  
and the preaching of the Gospel.**Prayer:**For all pastors and evangelists of the native  
churches.For ever more fraternal relations between  
the missionaries and their native co-workers,  
that the love of the former may be free from  
all pride and from any patronizing spirit.For all Bible Societies, and the diffusion of  
the Word of God which remains the essential  
element of the missionary message.For the meeting at Jerusalem of the Inter-  
national Council of Missions (April).**Scripture Readings:**Isaiah xlix. 1-13, and iv. Matthew xxviii.  
Acts i. 1-12. Romans x.**FRIDAY, JANUARY 6,****Families, Schools and Universities****Thanksgiving:**For the faithfulness of God in the contin-  
uance of His blessing from one generation to  
another.For the Christian families who in the midst  
of growing temptations continue to give prom-  
ise of the formation of fresh strength for the  
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For all officials of Sunday Schools, Christian Associations of Young Men and Women, of Student Christian Movements, Boy Scouts, Girl Guides, etc., that they may ever give first place to the things that accompany Salvation.

### Scripture Readings:

1 Samuel i. 21-28. Hebrews xii. 14-28.  
2 Timothy i and ii. 1 John ii. 1-17.

## SATURDAY, JANUARY 7

### Missions in the Homeland

### Confession:

Of our tendency to neglect home duties in seeking those that lie further afield.

Of our temptation to leave to others the accomplishment of the tasks that do not appeal to our imagination, and to let ourselves be carried away into new paths.

Of our scepticism with regard to some parts of the home mission field; particularly of the possibility of spiritual revival.

### Prayer:

For hearts large enough to realize the needs of all parts of the Mission Field, those close at hand as well as far distant.

That God may lead us to take seriously the affirmations of His Word and the will of our Lord Jesus Christ: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

That He may give us sufficient faith and love to like the most difficult tasks and to give ourselves wholly to them.

### Scripture Readings:

Romans v. Psalm xxxiv. 1 Corinthians xvi. 1-9; 2 Corinthians ix.

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musical tones *greatly delighted*  
„„„ *our people*”

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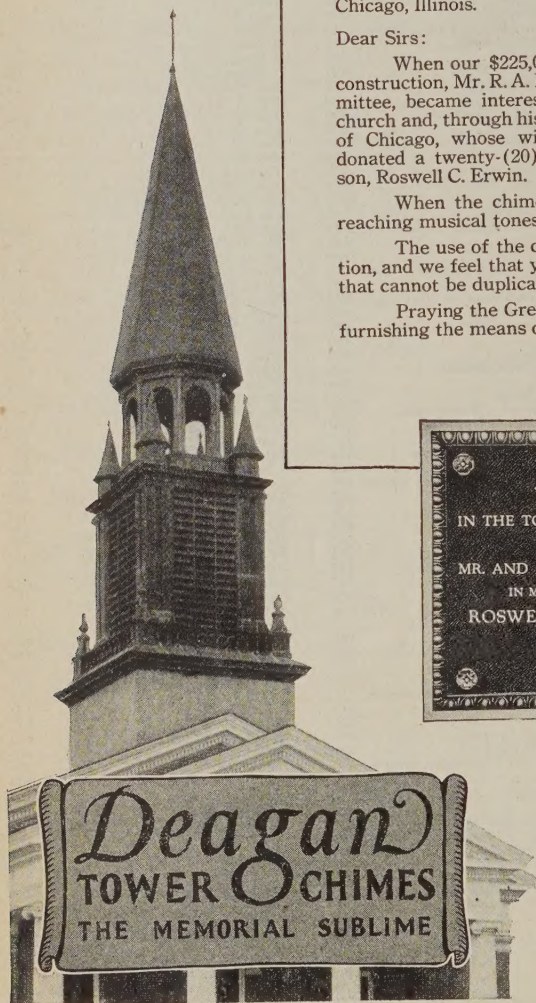
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